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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., February 10, 1927

NEW SERIES
VOLUME XXIX, No. 6

A. B. Moses of Boyce, La., has entered the field of evangelism.

The church at Prentiss has given Pastor J. B. Quin a month's vacation, as the doctor advises a short rest. He well deserves it and his generous people will have him back with them in renewed strength.

Those interested in fighting the use of cigarettes will find ammunition for their guns by writing the Boys' International Anti-Cigarette League, Room 507, Number 58, West Washington Street, Chicago.

Rev. George C. Cates was in a meeting of the Baptist pastors in New Orleans last week. When he heard that the Bible Institute was in straits he started a movement to help pay the first installment of their bonded indebtedness by a gift of \$100.00. The suggestion immediately spread to others.

The death last week of Mrs. Sophie Mosely Slaton in the Baptist Hospital in Memphis removes one of the landmarks of the Senatobia church. She was a happy and useful Christian who lived to be nearly 80 years of age. Her husband, who preceded her to the Father's house several years ago, was Dr. J. R. Slaton, a prominent physician and useful Christian at Senatobia.

There were 56 added to the church at Winnsboro, La., in the meeting recently conducted by Evangelists Huntsberry and Cox. The church has called Rev. Dana Terry as pastor. The editor of the Record held a meeting in this town several years ago, in the Methodist Church house, baptized 25 people and organized a Baptist church. These were supposedly the first white people ever baptized in Winnsboro.

The Christian Century says, "It can hardly be claimed that there is nothing new under the sun when the bishops of the Episcopal Church conduct a national evangelistic campaign". Which reminds us of a situation some thirty-five years ago when Rev. J. L. M. Curry, a Baptist preacher, was making political speeches for Grover Cleveland, and an Episcopal Church in Richmond was conducting a revival meeting; the remark was made that we had reached a new era in the world, that Baptists were meddling in politics and Episcopalians in religion.

Rev. L. S. Cole, who has recently been called as pastor of the Marks Baptist Church, closed his four years' pastorate with the First Baptist Church of Humble, Texas, last Monday night, Jan. 31st, with a baptismal service in which twenty-three happy converts were buried with their Lord in baptism. This number rounded out an even three hundred additions by baptism during his four years' work, twenty-two of them coming at the last three services.

The church presented a special program on the third Sunday night in honor of their pastor and at the close presented him with a beautiful gold watch as a token of their love for him. Mrs. Cole was also honored by a shower of many lovely and useful gifts.

Bro. Cole began work on the new field at Marks the first Sunday in February.

The trustees of Whitworth College, Methodist, at Brookhaven, have decided to standardize it as a junior college.

There were 69 added to the church in Lucedale as a result of the three weeks' tent meeting conducted by State Board Evangelists Kyzar and Canzoneri. Pastor Mack Jones is happier and stronger.

Rev. Martin Ball, well known and beloved in Mississippi, was paid a high compliment by an editorial in the Commercial Appeal a few days ago. The righteous is like the palm tree, bringing forth fruit in old age.

There are said to be 4,500 Americans in Shanghai; and that the Cantonese army will make their attack on the city by the end of February. While speaking peaceable words the government in Washington is sending marines to Shanghai.

Dr. W. C. Boone resigns at Owensboro, Ky., to accept the call to First Church, Roanoke, Va. He has done a splendid work in his eight years at Owensboro. He is a son of Dr. A. U. Boone of Memphis and son-in-law of the late Dr. I. P. Trotter.

Some hitherto unknown Englishman got himself into the limelight by writing a life of Gladstone and charging him with all sorts of sins. Gladstone's son called this fellow a fool and a liar and a foul fellow, and the courts seem to have upheld him.

A deacon dropped into this office a few days ago and talked about religion and churches and Baptist institutions. He said among other things that lots of churches now are merely successfully conducted business institutions, and do not depend on spiritual power for their operation. Was he right? Worth thinking about.

There were 24 additions to First Church, Yazoo City, in January, seven men and their wives; six young men and young women; three for baptism. In four years of Dr. Brame's pastorate the membership has been doubled, with no protracted meeting, except one conducted the first year by the pastor. There have been 30 or 40 baptized every year. The Sunday School has doubled in numbers in the past two years, now 300. The large new annex is overflowing, not including a cradle roll of 75 babies. There are nearly 100 in the four B. Y. P. U.'s, and they are loyal to the pastor and his work. No wonder he is happy.

It is a good and oft repeated story of Dr. John A. Broadus that in a dark hour of the history of the Seminary when it looked as if all hope was gone for its continuance, and someone said it seemed the Seminary would have to perish, he answered, "It may die, but we will die first". This was indeed the heroic and sacrificial spirit. But it is no virtue in us to enjoy the story while we live in ease. If our institutions today are in danger and we are not willing to make any personal sacrifice for them to continue we had better not tell the story of Dr. Broadus. It would only put us to shame. The salaries which preachers and theological teachers and others are getting today would have seemed extravagant to him and his contemporaries.

Rev. W. G. Francis makes an appeal for collections to be taken by the Sunday Schools on the third Sunday in February for the Old Men's Home in Jackson, for which he is superintendent.

Two articles were received last week with requests that they be put into this week's paper, when the paper had already been made up. You see the fix we are constantly in.

Whose groundhog shall we believe? There were places in Mississippi Feb. 2, at noon where the groundhog could see his shadow; and others where he could not. Take your choice.

It is said that the Ford Motor Co. began business in 1903 with a capital of \$28,000. In ten years the plant was valued at \$250,000, and now it is said that three times Mr. Ford has refused a billion dollars for it.

The Atlanta Baptist Council is this week holding stewardship conferences in their churches in the city, with Dr. Walter N. Johnson of North Carolina speaking in different churches from night to night. Devotional services are being conducted each morning by various pastors.

Dr. W. M. Bostick, after a six year pastorate at Bellevue Church, Memphis, resigns to become an evangelist of the Home Mission Board. He is well known in Mississippi, his native state, and will doubtless be in demand for work here. His first meeting will be in Jacksonville, Fla., beginning the first Sunday in March.

In one year at Canton Pastor J. J. Mayfield has welcomed 101 new members, and has seen the Sunday School grow beyond any previous regular attendance. There are from 75 to 100 at prayer meeting; he conducts a teacher training class, attends the church prayer meeting, and men's prayer meeting and teaches the Men's Bible Class in Sunday School. He seems to have lost no flesh, and says the spirit of cooperation in the church is beautiful.

We are in receipt of a program of the dedication services of Grove Ave. Church, Richmond, Dr. J. W. Storer, pastor. It contains valuable references to the history of the church, a picture of the present pastor and pictures of nine former pastors. The picture of the new building also is very handsome. The pastor preached on Sunday, Dr. J. F. Love on Monday, Dr. W. C. James on Tuesday, Dr. Len G. Broughton on Wednesday, Dr. P. E. Burroughs on Thursday. A good program of music and social fellowship goes through the week. The former building was destroyed by fire a year ago. The present building was erected at a cost of \$125,000.

The editor had the pleasure of driving over from Prentiss to Bassfield with Pastor J. B. Quin on Sunday afternoon to see the new church building nearing completion. The plan was secured from the Sunday School Board, all departments being provided for. The materials are excellent and the workmanship up to standard. The cost will be about \$15,000. It is a joy to see this substantial evidence of Baptist faith and progress. Bassfield has been the only stronghold of Romanism known to us in Mississippi in a country community. But the Baptists are coming into their own here by the grace of God through the faith of his people.

JESUS, THE MAN

The relation of the Ideal of Sinlessness to the Person of Jesus. (Article 3.)

The sinlessness of Jesus is clearly a positive concept. By virtue of his union with humanity he was peccable and temptable; by virtue of his union with Deity he stood immovable before the Tempter, remained sinless and became holy. He willed himself to perfection. His positive moral nature takes precedence over his sinless actions for nature determines action. The moral nature must have careful and discriminating culture in order that the action may be of the right character. Man is responsible for his actions, but the responsibility for his peculiar nature is due largely to his parents. This being true, we now reach a fundamental difficulty in our idea of the sinlessness of Jesus. How, if Jesus is only the child of human parents, can he have a perfect moral nature than can express itself in perfect deeds? There arises then the necessity for a new and direct creation on the part of God, of One who can embody this ideal of perfection. The only solution to this problem is found in the fact of the Virgin Birth.

The virgin birth of Jesus bears witness to his sinlessness. Humanity had a sublime opportunity of being sinless in Adam as the first of the race. In the sin of Adam, humanity lost all hope of ever realizing the ideal of perfection. Family after family, tribe after tribe, nation after nation, wrought, purposed and passed on with the same old story of defeat to sin. Then Jesus came, born of a virgin—a new creation of God, to present himself before the arch-enemy of mankind. Perhaps the universe of created beings anxiously awaited the result of this conflict. Was the second Adam to win or lose? We know from the record of the Scriptures that Christ kept the law perfectly in its entirety and won his right to be our Redeemer by his complete obedience to the will of the Father. If Jesus had been simply the child of Joseph and Mary would not the result of that test been the same which proved the failure of every other man? If Jesus were of natural generation, Mary's sin and Joseph's sin would have been his legal heritage, and in that sin would he not have been sinful as others are by nature? Rob Jesus of his Deity and you rob humanity of the forgiveness of sins, of love, of light, of Life and Hope.

Arguing from history and human experience, it is impossible for a natural man to embody and manifest the ideal of perfection. Since human generation has failed to attain this ideal in the course of human history, and since Jesus, being human, did embody and exemplify this ideal in his life, then it follows that Jesus was of supernatural conception. The sinlessness of Jesus not only argues for the Virgin Birth, but the Virgin Birth also argues for the sinlessness of Jesus.

Furthermore, it is as necessary for Jesus to have been human as it was for him to have been Divine. On man's part the necessity was absolute that if humanity receive a revelation of God it must be in terms of nature and humanity. Man must pass into the unknown by means of the known. Therefore, for man to know God, He must be revealed through that which is already known by man and be known by a definite experience with that which is known. The conception of God became definite, tangible, reasonable and personal in the MAN JESUS. To those with whom he lived, Jesus was a natural man. This naturalistic conception not only prevailed with the populace, but also with his own family and disciples. He was judged by the naturalistic standard. Hence, the treatment he constantly received from his enemies and the severity with which he was condemned to die by the "outraged" Jews. "History was made by Jesus; Christianity was made by Jesus; therefore Jesus was greater than History and Christianity."

He learned obedience through suffering. His humanity presents the matter of heredity. The

Roman Catholic doctrine of the Immaculate Conception does not settle the issue. If we are to assume an immaculate conception of Mary, we are forced to admit of an immaculate ancestry in an immaculate environment and society. The only reasonable solution to the question is to admit of a special interposition of Deity in the Virgin Birth. We cannot separate the two natures of Jesus and investigate the human and the divine. Perfect humanity necessitates the Divine; and the revelation of Deity in man necessitates the human. In this Supreme Figure of History we have God and man in one person—the Person of the Man, Christ Jesus, is God the Son. Human personality is "subsumed" in the divine. In HIM humanity becomes One. And through the office work of Christ, all may come into this perfect humanity and be in at-one-ment with God.

REV. FORREST N. PACK.

Hattiesburg, Miss.

WHOLESALE

We have now in nearly every town, wholesale establishments, in which business is done on a large scale. And we are beginning wholesale business in church life. We get a high powered meeting on and everybody for miles around join, and later on we exclude by the wholesale.

They came by the wholesale on the day of Pentecost; but the Holy Spirit was there and we have no account of any being turned out when the meeting was over. If the Holy Spirit is working, then let them come by retail and wholesale also. It takes a generation to get over some wholesale meetings, especially when it has to be followed by a wholesale exclusion. It's true that Bro. Gideon told a big bunch to get back, they were not ready for the drive, but they were weak brethren and were allowed to retain their membership, until they were further developed. The three hundred who signed up for the campaign, under the Lord, did the work. And it may be if a church has been getting in members by the wholesale, once a year, by putting on a high powered drive, that the faithful ones will have to do the work until the others are converted.

Some times we pass resolutions, dropping the names of those who do not "toe the line." Wisdom has to be consulted just here. Dr. J. R. Graves once said: "I doubt the wisdom of any church to pass resolutions, making money the test of fellowship." Other people may have their book of Discipline, and Prayer book, and confession of faith, but Baptists need nothing but the Bible. Resolutions make a sweep of all who do not comply with the letter of the law. The Bible makes provisions for the weak. Some have to have the milk, while others can take the meat. And there will be a milk crowd when the Lord comes in the face of all the preaching.

Dr. J. M. Pendleton writes: "The church that operates under human law will soon find itself as cold and lifeless as the State churches in the old Country." If half the memberships are not converted, the church may get in the same condition, but the Bible shall be your best guide in dealing with them. A certain man was on the Jerusalem highway, and fell among robbers, and they dealt with him like some of the world is dealing today. Soon a Levite came on and looked at the wounded man, but saw at once he was not on his list, and drove on. Directly, a Priest came that way and he looked, but at a glance, saw that the unfortunate man was not in his rituals and likewise went on to the next town, and pulled off his program. Finally a Samaritan came on and it seems that he had no rituals, but applied a great principle. The New Testament has no rituals, but operates by principles that fit into the needs and experience of men.

If the Holy Spirit leads the pastor and his people to do something out of the ordinary, then go to it, for the Spirit of Christ will not lead contrary to the teachings of the Scriptures, but let us be certain that it is the Holy Spirit who

is doing the leading, and not the Spirit of the age in which we are now living.

I have often thought of that hardshell pastor who was holding a three days' meeting at his church and during the intermission he had his trusty deacons off telling them that he wanted a small collection to help pay for the minutes of the association, which would inform the world that they had not done anything, and did not expect to do anything, but while they were in that holy conversation, the good pastor, who believes in feeding sheep, but seldom ever got any wool, stood, by Divine Providence, directly over a yellow jacket's nest and while they were discussing the advisability of raising that minute money, these little jackets found their way up both prongs of the pastor's new jeans suit and in a quiet way took shelter in the seams for the winter. The good man and his deacons decided to send a dollar and ask for one hundred copies of the minutes, and all went in for the final service. The pastor soon warmed up to his subject and soon the jackets got warm and felt that they ought to join into the Spirit of the occasion, hence they began to sting right and left, and when the man of God could stand it no longer, he said: "Brethren, while I am not half through with this important doctrine, but the Spirit tells me I ought to be moving." For long years it has been a puzzling question, in that neck of the woods, what Spirit moved that brother.

Try the Spirits and see which one is from God.

J. H. LANE.

DR. MULLINS SPEAKS ON "THE PLACE OF RELIGIOUS EDUCATION IN THE WORLD OUTLOOK"

By R. L. Holmes

The Southern Baptist Education Association, meeting at the St. Charles Hotel, New Orleans, for a time left their regular meeting place at the hotel and held one session Thursday, January 27th, at the Baptist Bible Institute. Dr. E. Y. Mullins, President of the Baptist World Alliance and President of the Southern Baptist Theological Seminary, Louisville, Kentucky, spoke on "The Place of Christian Education in the World Outlook."

Relation of Christian Education to Secular Education

The address showed Dr. Mullins at his best as a Christian philosopher and statesman. He dealt with the great problems of the relation of Christian education: (1) to secular education, (2) to the denominational program, (3) to non-Christian education. He avoided the extremes yet pointed out the perils and opportunities. He wanted it to be thoroughly understood that he was not opposed to the public school. "We are thoroughly committed to the policy of separation of church and state," he said. "We are also thoroughly convinced of the necessity of training all citizens for citizenship." But the state cannot give religious training. The state inevitably neglects the spiritual side of the pupil's nature, therefore, the pupil thinks nothing of religion. It is not necessary for the state to take up an attitude of antagonism against the spiritual, to eliminate it but just neglect it. "If the moral and religious fibers are not in the educational loom how can you expect to find them in the fabric," he said. "The tendencies of the age are to be deplored, yet, there are many able and devout leaders in state schools, and many state schools and colleges have a fine spiritual atmosphere."

The Relation of Religious Education to the Denominational Program

Religious Education has been a life necessity in all denominational progress. Every step forward has reached toward the schools, and has resulted in the necessity for more schools. Just in proportion as their conception of education was expanded their progress was marked. Luther Rice told American Baptists that they must

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J. H. LANE.

MAKS ON LIGIOUS WORLD

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educate in order that they might have men who could interpret the Bible.

Some would have you to believe that our program is evangelism only. Others contend that education is all. We are kings and priests; therefore, there are two elements in our program: the kingly element, education, and the priestly element, missions. True character always combines love and power. The Christian ideal is realized when love and power are combined in service. Dr. Mullins said that frequently a young man will come to him anxious to be out on the field with some such exclamation, "I want to put myself on the altar a living sacrifice." Dr. Mullins will then tell him, "That's all right, but how much are you worth as a sacrifice?" You can never realize the potentialities of your life before you get the power. Remember it takes an oak three or four generations to grow and a squash will grow in three weeks. There is one great and beautiful thing and that is the power to make the love effective. The "Hardshells" have become a waning factor because they did not educate. Unless Southern Baptists had seen the necessity of education we should have become like them. Dr. Mullins said once he looked at, what had in times past been a palatial home, reduced to a gate post, "where we would have been without education." "The world outlook at this time is as dark as it can be, were it not for the hope we have in Christian Education."

There is no conflict between evangelism and Christian education, according to Dr. Mullins. "They are twin sisters." Evangelism and Christian education should go hand in hand; and if they say that Christian education should be shot through with evangelism, it is equally true that evangelism should be shot through with Christian education. Sometimes the young seminary student wants to know whether he should preach evangelism or what. "Should every sermon be evangelistic?" is the frequent query. Dr. Mullins answers, "Yes, but make every sermon evangelistic with as much variation as the New Testament." Dr. Mullins says that he can play "Home Sweet Home" on the piano with one finger but Paderewski can play it and use ten fingers and the whole keyboard; it is the same tune played with innumerable variations. Evangelism without education is like the pianist who plays with one finger.

Relation of Christian Education to the Non-Christian

He then set forth the type of individual, distinctly non-Christian. "Let me say that I do not believe that there are any such teachers in any of our Baptist schools in the South. The theory is based on materialism. A man is a physical being and his chemical value is about seventy-five cents. The soul is transitory, bearing the same relation to a man that the flame has to fuel; it is an empty something that appears for a time and vanishes when the body dies. This theory makes all behavior due to external stimuli. Apply to a dead frog a wire charged with electricity and there are contortions of the muscles; the only difference in the frog's behavior and that of a man is that man is a live frog and not a dead one. The mainspring of the whole theory is economic struggle for existence. It makes utility the supreme ideal."

"Not a deed will he do, not a word will he utter, Until he has weighed it in relation To his bread and butter."

He showed how this theory affected vocational training. "The true vocation of the Christian is to glorify God. I would make the vocation of the Christian as broad as humanity and as inclusive as the gospel of Christ."

This theory holds that the true sanction for conduct is not righteousness but expediency. Dr. Mullins criticised an article in a recent Harper's Magazine, "Wanted a Substitute for Righteousness." The author of that article claims that the old time sanction of righteousness will no

longer suffice and suggests "beauty." Don't kill; don't steal; don't commit adultery; those things are not beautiful. "You might as well catch and curb a tiger with a highly colored silk string as to attempt to curb the tiger of human passion and lust with beauty." He showed, before passing on, the hopeless absurdities of that sort of argument.

He drew one other gloomy picture of the theory and its results. First, it regards self-expression as the ideal. Sometimes it is murder, sometimes suicide, but doesn't an individual have a right to self-expression? What is religion anyway? It is just a device that man has invented. Some go farther and say, that just as the giraffe got his long neck by reaching for the leaves in the trees, man has obtained his idea of God by reaching up. That theory seeks to discredit the idea of God, immortality, the Deity of Christ, the inspiration of the scriptures, and everything that is fundamental to our religion. What, is it a different kind of education? No! it is a different kind of civilization, and if those ideas prevail we shall cease to be known as a Christian nation.

Have we done all we could in equipping and supporting our schools? Many Baptists have been extreme in their attitude toward the schools; some had a real motive but have used the wrong method. There are those who foster prejudice against education, sometimes unconsciously. There are those who divide the friends of education, still there are those who cater to the popular prejudice against education. Others foolishly affirm that there is no justification for education in the Bible. Some have tried to smuggle education. "Let's either stand for it or abandon it," he said. The Bible doesn't stand as a mere tradition which is an echo of an echo, on back and back, but we have something that reaches back to Christ.

"I don't believe in calling in legislatures to give a legal interpretation of the Bible." He thinks we should properly endow, support, and recognize the denominational schools. He thinks that the denominational school is the solution of the problem. His treatment of the subject of evolution in the schools was very interesting. "Give all the facts," seems to be his slogan. The papers and magazines are full of it. The pupils are going to be thrown in contact with it in every walk of life, and so it is better to learn the facts and learn to discriminate between theory and fact at the feet of a Christian professor. The greatest intellectual vice is the inability to discriminate.

The closing of his address was very fine. "Christianity is able to stand any test," he affirmed. "We must have a combination of Christian education and evangelism." In closing he gave some such words as the following: "I saw a vision. There was a great white throne and an innumerable multitude before it, such that no man could number. And I saw two sisters, clad in white, bearing garlands, standing before the throne. The one who sat on the throne told each to tell of herself but instead they told of each other. Christian Education said, 'This is my sister, Evangelism. She has won multitudes through the preaching of the gospel—repentance, justification, redemption and the world to come.' Then Christian Evangelization spoke saying, 'My sister deserves the greater praise. She made every message vital. She nourished with the sincere milk of the Word those whom I won.' But He that sat on the throne arose and placed a crown of equal worth upon each of their brows. They embraced before the joyful multitude and taking their crowns they placed them at the feet of Him who had the pierced hands."

Dr. O. L. Hailey has just issued a tract on "The Baptist Interpretation of The Lord's Supper," and it is the sort of article one needs to read and give to others on this great ordinance. They may be had of him for 10c each at 161 8th Ave., N., Nashville, Tenn.

DR. MULLINS AGAIN GRIEVES MANY OF HIS BRETHREN J. W. Lee.

In his New Orleans address before the Southern Baptist Education Association on the attitude of Christians toward the teaching of evolution, Dr. Mullins is reported as saying:

"I think it a great blunder and foreign to New Testament faith to lay hold on legislatures and civil powers to compel certain interpretations of the Bible."

With Dr. Mullins' great intellect and discriminating mind, he should know that those of his brethren who favor laws prohibiting the teaching of evolution in tax supported schools are not trying "to lay hold on legislatures and civil powers to compel certain interpretations of the Bible."

We are not asking the civil powers to compel the teaching of the Bible account of creation, and when we are charged with so doing it greatly misrepresents us.

We, as Christians, are shut out of tax supported schools by the constitution of the United States. That is to say, we are shut out from teaching our religion.

We are more than content to stay out. The truth is that the article in the constitution that shuts us out is in perfect accord with Baptist faith and principles.

We are glad to build and support our own schools in which to teach our Bible.

What we are asking the Legislatures and civil powers to do is to prohibit the State paid teachers in tax supported schools from teaching the Bible denying theory of evolution.

We are not asking that the civil powers compel the teaching of the Genesis account of creation (though one would think so from Dr. Mullins' language), but we are asking the civil powers to prevent tax paid teachers from destroying the faith of pupils in the Genesis account.

We are not asking that the State teach our religion, or even help us to teach it, but we are asking the State not to destroy our religion through the teaching in public schools.

We are not asking that any special privileges be shown to the friends of the Bible, but we are asking that no special privileges be shown to the enemies of the Bible.

We are asking that the enemies of the Bible be governed by the same laws that govern the friends of the Bible.

The friends of the Bible build and support their own schools in which to teach their Bible. Let the enemies of the Bible build their own schools and teach their Bible denying theories to their heart's content.

We are asking that the State treat all her citizens exactly alike under the same conditions.

The State is not treating all her citizens alike when she grants one citizen the right to teach that man ascended from a very low form of animal ancestry and forbids another citizen the privilege of teaching that man was created in the image and likeness of God.

We are not asking that we be permitted to teach any Bible truths in the tax supported schools, but we are asking that the other fellow be shut out of tax supported schools with his infidel theories just like we are shut out with our Bible truths.

If the Christian has no constitutional special privileges in the public school (we claim none and ask for none), then let the enemies of the Bible have none.

Dr. Mullins puts many of his loyal friends and brethren in a false light before the public when he implies that they "lay hold of Legislatures and civil powers to compel certain interpretations of the Bible."

The above is written in their defense. While continuing to speak of what should be the Christian's attitude toward the teaching of evolution, Dr. Mullins said: "But, if our religion is to make

(Continued on page 7)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 200 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE OBSESSION OF UNITY

Perhaps we should say of organic union of all Christians into one body, but we use the shorter term "unity" for convenience, and it will be understood.

Those who oppose the uniting of all Christians and Christian bodies into one great visible corporation, do not do this because they want to be little, or schismatic, or narrow, or sectarian or bigoted. These words have a familiar sound, and are meant by those who use them to fix unpleasant stigma on those whom they so designate. The use of these words is due to an entire misunderstanding of the spirit of those who oppose union. Neither is opposition to union of all Christians in one body due to the fear that the union might like the Romans "take away our place and nation". There is not a selfish desire to perpetuate our party or our office. The opposition to union is due to a religious conviction concerning the fundamental nature of the religion of Jesus Christ.

The religion of Jesus is not an institution, nor an organization; it is a life, that is a life principle, a life giving principle. The Second Adam is a life giving spirit. He imparts life to his followers. They come into the possession of life through faith in him. They are partakers of his life. They derive life from him and him alone and from him directly, immediately. They do not derive their life, nor come into the possession of it through membership in any organization, nor from a church, whether you think of it as local or universal. Nor by any ordinance or sacrament, but by the Spirit of God through the instrumentality of his truth.

Jesus did most of his work without any church organization. And it was carried on by individuals who were made alive by his Spirit. These came together later into a church and the New Testament Church is always a local organization for fellowship and cooperation. But the whole idea of a union of these bodies into one great state-wide or world-wide organization is absolutely alien to the New Testament teaching.

It is now quite a popular notion to suppose that Christianity can only make headway in the world by presenting a united front; that the impact of a great organization is necessary to impress the world or accomplish any good purpose. This is a notion born this side of the New Testament and proven false by experience in the first century and our own century. Jesus said The kingdom of heaven cometh not with observation; neither shall ye say Lo here, or lo there. It is not an outward organization, but a spiritual and personal regeneration. People may be impressed with a world-wide organization; they may fear it or admire it, but it will save nobody. The religion of Jesus is not helped forward by Roman legions but is like heaven.

Further than this we believe that the organization of all churches into one great body is not only destructive of the churches of Christ, but

destructive of the Christian spirit. We do not know a more pompous or arrogant person in the world than the average "bishop". He has as little of the Spirit of Christ, the spirit of service, the spirit of a little child as any human being we know. He doesn't mean any harm: it is the system which makes him so. Ecclesiastical authority is the most corrupt and corrupting thing in the world. It seems next to impossible for a man to escape from its effects. Now you can't have a great united church without ecclesiastics and ecclesiasticism. The existence of such a church is the inevitable overthrow of the Christian religion.

The need of such an organization is urged as a means of efficiency. It may be efficient for the accomplishment of worldly purposes and ambitions, but it is not efficient in accomplishing spiritual results. And the weapons of our warfare must be spiritual.

There is a spiritual unity in all who are truly children of God, whatever divisions may obtain in outward organization. Our hope of unity must ever be along spiritual lines and not in outward and uniform organization.

WORLD CONFERENCE ON FAITH AND ORDER

Next Summer there will be held at Lausanne, Switzerland, a conference on faith and order, the attendance to be made up of men, not necessarily representatives, of many Protestant denominations. From Northern Baptists some will attend. The purpose of the conference is to consider the question of unity and final union of all Christian bodies. One would think that those who are favoring such a movement would be men of conciliatory temper and gentle spirit. Some may be but some certainly are not.

For example Frederick Lynch writing along this line in The Christian Century of Feb. 3, highly commends those Presbyterians, Methodists and Congregationalists in Canada who united to form one church and adds, "If the Baptists ever try to build a church in such a town, they should be tarred and feathered and driven out of town". Was the spirit of the Roman Inquisition ever more in evidence? Nero himself would chuckle at Mr. "Lynch". Notice his name.

And that is exactly the spirit of many who believe in one big church. That is what will always and inevitably follow the dominance of one big organization. History is traced with blood spilt by just such monsters as this. He did not say what ought to be done with those Presbyterian Churches in Canada which refused to go into this union. Would he visit them with the same punishment, or would he reserve his tar for the Baptists?

Whenever the idea of one great corporate body to be called "The Church" gets into people's heads, the spirit of Christianity is dead. A merciless machine is substituted for the religion of Jesus. The love of truth departs. Tolerance is dead; and liberty is murdered.

Mr. Lynch says, "The Bible admits of too great variety of interpretation ever to bind the churches into a unity". And so he would substitute force, or indifference to the truth, for the acceptance and practice of the Word of God. There is no great divergence of view as to what the Bible teaches. The difference between people is the willingness and unwillingness to accept it and obey it.

Mr. Lynch sees what is as yet an insuperable obstacle to union in "the fundamental conception of Christianity, whether evangelical or sacramental". And there he is right. These two things are as opposite as the poles. If one is true the other is false. If one is Christianity, the other is not Christianity. And the man who undertakes to unite them is full brother to the one who spent his life trying to add two inches and two-pounds together to find out how many kilowatts it would make.

NO RESURRECTION, NO CHRISTIANITY

It is not too much to say that the one cardinal, pivotal doctrine or fact of Christianity is the resurrection of Jesus Christ from the dead, the coming to life and out of the grave of the body which had been put to death on the cross. This can be shown from the words of Jesus himself, and from the testimony of his first followers. All the claims of Jesus must be made good by his resurrection from the dead or he is no more to us than any other great man of the past. All the demands upon us for faith in him and obedience to him are valid and effective if he rose from the dead. None of them have any claim upon us if he did not rise from the dead.

Soon after he began his public ministry he cleansed the temple and when asked for some proof of his authority for so doing, he said, "Destroy this temple and in three days I will raise it up"—not rebuild it. This is said of his resurrection. His resurrection was the one proof of his divine commission. Later, when asked for a sign of his commission, he said, "As Jonah was three days in the whale's belly he would be three days in the grave". His emergence alive from the grave was the test of all his teaching and claims.

Similarly his disciples were witnesses of the resurrection. The burden of their preaching at Pentecost and after was that Jesus had risen from the grave. See any speech in the Acts of the Apostles. Paul says in Romans that he was installed as the Son of God with power by the resurrection from the dead. In Revelation he is the one who was dead but is alive forevermore.

These statements may seem like common places and they are to most of us. But we have come to a generation when the most conspicuous preacher in the world today, the one who gets more attention by his books and by his pulpit deliverances than any other, discounts the fact of the resurrection of Jesus Christ from the dead. The man who criticizes the utterances of Harry Emerson Fosdick, has the whole modernistic world buzzing at his ears.

We would not discount any good that he may have done, nor detract from any influence for helpfulness that he may have, but we are under the most binding compulsion of conscience to say that any man who denies the resurrection of Jesus or regards it a matter of indifference as to the permanent value of Christianity is deceiving himself and misleading everybody who follows him. The whole Christian structure is as sure to crumble when the fact of the resurrection is removed as an arch is certain to fall when the keystone is taken away.

Listen to the words of Paul in First Corinthians. These people were influenced by the scepticism by which they were surrounded. They couldn't withstand the ridicule of those who laughed at the idea that a dead body could come back to life. Some of them were saying like these modern rationalists: There is no such thing as a resurrection of dead men. Paul answers that the denial of the fact or possibility of the resurrection is to destroy everything in Christianity. If there is "no resurrection of dead men", then Christ is not risen. And if Christ is not risen, then there is no use in preaching; we have nothing to preach. Your faith is vain. You have nothing to rest it on. You have been taught a lie, and believed a lie, the worst sort of lie, for it is a lie against God.

Whenever one loses faith in the scripture teaching about the resurrection of Jesus his religion has begun the process of dissolution. He may bolster it up for awhile with philosophic illusions about a spiritual resurrection and an indefinite immortality, but his faith is gone. We do not worship a dead Christ, nor a ghost of Christ, but the one that descended into the lower parts of the earth and then ascended far above the heavens. He that descended is the same that as-

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dead.

BELITTLE BAPTISM

The essential truths of the gospel of Jesus Christ are embodied in the two ordinances of Baptism and the Lord's Supper. It is strange that with all that is said about them in the New Testament there should be confusion in anybody's mind with reference to either of them. But the very fact that they set forth the essential elements of the gospel may account for the fact that they have drawn the fire of Satan more than any other teaching of the New Testament.

The kingdom of God had not gone on for many years before corruption came in and the very meaning and purpose of the ordinances was misunderstood. From a symbolic setting forth of the truth of the gospel, they began to be looked upon as themselves saving ordinances. And men turned aside from a salvation secured by faith in the facts and truths set forth in baptism and the Lord's Supper, to the corrupt conception that men are saved by a mechanical performance of these ordinances. And instead of being saved by faith in Christ's death and resurrection set forth in the ordinances, men sought to be saved by a sacramentarian observance of the ordinances. This is just as outrageous a perversion of the gospel of Christ as the teaching of the Judaizers who hounded the footsteps of Paul and insisted that the disciples could not be saved unless they were circumcised.

Now over against these people who pervert a symbolic ordinance into a sacramentarian and saving rite, there is another class of people who seek to belittle the ordinance of baptism by declaring it is of no great significance or consequence. Strange to say that these two opposite conceptions of baptism are sometimes found in the same person or the same group. They will insist on christening an infant to make sure its salvation and then tell a grown person that baptism is "not essential", and that being a mere ceremony it may be handled with great liberty, not to say criminal carelessness. We do not see how these people can preserve a good conscience.

But we are concerned now about the effort to belittle the ordinance of baptism. If Jesus said that one jot or one tittle of the law could not be set aside, how will he feel toward those who seek to set aside these ordinances of his own appointment? He says about such people that they shall be called least in the kingdom of heaven. It is impossible to explain the attitude of those who seek to belittle the ordinance of baptism on any other ground than that having abandoned the practice of the New Testament, they seek to justify themselves by persuading themselves and others that these are matters of no great consequence. People did not change the form of baptism because they thought baptism was of no consequence. Exactly the opposite can be proved, namely: that they sought to save by sprinkling those whose physical condition was supposed to forbid immersion. But having changed the ordinance from immersion to sprinkling they then sought to make themselves believe that the whole matter was optional or unimportant.

Now the Lord knew what he was doing when he instituted these ordinances. He gave them their form because that form exactly sets forth the saving truths of the gospel, the death and resurrection of Jesus. To change them from their original form is to silence their testimony to these gospel truths; and to endanger the whole gospel and the plan of salvation. To preserve the original ordinances is to help to preserve the original gospel. The simplicity of the plan of salvation is most surely preserved by those who preserve the ordinances.

Paul calls baptism the mold of teaching, the form which preserves the gospel pattern. If the mold is destroyed the truth is endangered, and

in most cases is absolutely discarded. The plan of salvation as taught in the Catholic church is as unlike the plan of salvation as taught in the New Testament as night is unlike day. And all who have followed the Catholic practice in baptism are in danger of destroying the gospel.

DR. COTTINGHAM THROWS "BOMB" INTO EDUCATORS' MEETING

Dr. C. Cottingham, president of Louisiana College, in speaking before the Southern Baptist Educators, meeting last week in New Orleans, threw a "bomb" into the ranks of our Baptist school men when, in speaking on the subject, "Clean Athletics in Baptist Colleges," charged that four Baptist universities of the South are making irregular inducements to secure the enrollment of athletes for their schools. One college president in attendance admitted that his school was making such inducements, explaining, "I understood all the colleges were doing the same thing."

However, a veritable verbal broadside turned loose on Dr. Cottingham from three other Baptist schools, in which they emphatically denied any irregularities.

The difference, it seems, between Dr. Cottingham and some of the school men is based on the question of what constitutes an "irregularity" in inducing young athletes to attend the schools. Dr. Cottingham plead before the educators in behalf of an open and above-board policy in athletics which would prevent the slightest suspicion in connection with our Baptist schools. Anyhow, in spite of the denials from certain institutions toward which the finger of suspicion was pointed, the educators appointed a committee to make a thorough investigation into the athletic conditions in our Southern Baptist schools.—Baptist Message.

PASTORAL QUALIFICATIONS

As is generally known, Dr. M. E. Dodd, for fifteen good years the pastor of the First Baptist Church, Shreveport, La., has been called to the Temple Baptist Church, Los Angeles, California.

When he offered his resignation, at prayer meeting, a few weeks ago, he asked those present to name the kind of man they wanted as his successor, writing their answers on the blackboard, and then opposite he wrote what Paul says, in 1 Timothy 3, and let them look at both, as follows:

The Members Say—

- 1—Deeply spiritual
- 2—Soul winner
- 3—Fundamentalist
- 4—Great preacher
- 5—Leader of men
- 6—Vision
- 7—Denominational
- 8—Believes in tithing
- 9—Complete Girls' Col.
- 10—Versed in Scriptures
- 11—Lover of children
- 12—Not too old
- 13—Education
- 14—Strong personality
- 15—Love Louisiana
- 16—Young People's man

Paul Says—

- 1—Blameless
- 2—Husband of one wife
- 3—Vigilant
- 4—Sober
- 5—Good behavior
- 6—Hospitable
- 7—APT TO TEACH
- 8—Not given to wine
- 9—Patient
- 10—Not a brawler
- 11—Not covetous
- 12—Rule his own house
- 13—Not a novice
- 14—Not greedy of money
- 15—No striker
- 16—Good reputation

Is there not "food for thought" in these two columns?

It recalls that some years ago, when Tremont Temple, Boston, the greatest Baptist preaching opportunity, possibly, in the world, wanted a pastor, strong and great; after looking the world over, they called Dr. P. S. Henson, then in his 75th year, where he had the most brilliant ministry of his long and brilliant life.

—W. P. Price,

Magnolia, Feb. 2, 1927.

Very high praise is given Dr. O. E. Sams, the retiring president of Carson and Newman College, by The Baptist and Reflector.

HISTORICAL RESEARCH

Pursuant to instructions from the Baptist State Convention in its annual session in Jackson last November the Committee on Historical Research met in Dr. Lipsey's office at Baptist Headquarters on Jan. 18th and organized as follows: R. L. Breland, Chairman; Dr. P. I. Lipsey, Custodian; and J. L. Boyd, Secretary. The duties of this Committee of three are to assemble, catalogue, and deposit for safe keeping all historical documents, old records, and histories of the churches, and District Associations, the General Association, and other Baptist bodies in the State. The Mississippi College Library has been chosen as the depository for such data of historical value to the Baptists of the State. And it is anticipated that persons throughout the State who have in their possession histories of Associations, or Mississippi Baptist Preachers, or historical documents of every sort will send same to Dr. P. I. Lipsey, Custodian, Clinton, Miss. Complete files of all the Minutes of all the Associations that are now alive and active, and also of those Associations that have been discontinued, are desired. Watch this column weekly to find out what might be wanted and what might be sent in. But turn around right now and see what you have in this line and let Dr. Lipsey know about it, or send it forthwith to him. Complete files of Bulletins of churches are desired, and will be valuable in future years. Let these be bound by the churches that use them and sent in. Craving the cooperation of all our people, we remain,

Your servants,

—J. L. Boyd, Secretary,
For Committee.

EVANGELISTIC MEETINGS

Rev. W. W. Kyzar

- Escatawpa—Feb. 6th for two weeks.
- Richton—March 15th for two weeks.
- Purvis—April 3rd, first Sunday, through 17th, 3rd Sunday.
- Monticello—April 21st through May 1st (Tent).
- West Laurel—May 8th through 24th.
- Electric Mills—June 1st to 12th.
- Booneville—June 15th to 30th.
- Pisgah—August 21st to September 1st.—L. D. Sellers.
- DeSoto County—September.—Chas. P. Dockery.
- Holly Springs—August 1st to 18th.

Rev. C. T. Johnson

- Anguilla and Catchings—March 20th to April 10th.
- Handsboro—March 6th until March 15th or 18th.
- Long Beach—April 13th through 30th.
- Goodyear, Picayune—May 22nd for two weeks.
- Louin—June 19th for two weeks.

We are holding up the completion of the Baptist State Convention minutes on account of not having received a minute from the following district associations:

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|---------------|------------|
| Benton County | Tishomingo |
| Green | Yazoo |
| Lincoln | Zion |

Please send copies of minutes at once as many requests are coming for copies of the State Convention minutes. We need the statistics from the associational minutes in order to make our records for the denomination complete.

Evangelists Starnes and Turner just closed a two weeks' meeting at Spur, Texas, with Pastor L. L. F. Parker and First Baptist Church. There was one hundred and seventy-two additions. At the close of the meeting the church voted to give the pastor a very liberal raise in salary. This party is now in meeting with First Baptist Church at Rule, Texas. They will come to Mississippi to begin a meeting with Dr. W. E. Farr and church at Grenada on the fourth Sunday in March. Headquarters of this party is Waco, Texas.—K. D. Turner.

THE RELIEF BOARD AND THE DENOMINATIONAL BUDGET

By William Lunsford, D.D., Corresponding Secretary

The Relief and Annuity Board was accorded its rightful place in the denominational budget almost from the beginning of its operations. The original allocation in the Seventy-Five Million Campaign to the Board was \$5,000,000.00, which amount was afterwards reduced to \$2,500,000.00. The full amount of \$2,500,000.00 has never been actually received. In fact, the total sum received from the denominational budget from May 1919, to December 31, 1926, was \$1,848,343.89, or \$651,566.00 less than the sum allocated for the period of the Seventy-five Million Campaign. Thus it will be seen that it has taken the denomination eight years to furnish to the Relief and Annuity Board about three-fourths of the sum it planned to provide for it in five years. And be it remembered that the Convention committed itself very definitely to the raising of an additional sum of \$2,500,000.00 during the two years following the Seventy-five Million Campaign. This provision has not thus far been made effective.

We are profoundly grateful for the share that we have had in the distribution of budget funds and we are as profoundly convinced that had we not been included in the budget our receipts for ministerial relief and annuities would never, in the time stated, have reached the above mentioned figures.

A continuance of our relationship to the budget for many years to come will be essential to meeting the demand which is and will be upon us for relief grants and for several years for benefits to members of the Annuity Fund.

The Relief and Annuity Board needs not only a place, but a larger provision in the denominational budget. Our receipts are far from being sufficient to enable us to carry on in any adequate way in providing for our beneficiaries. Perhaps some of our people would like to know just what has been done with the money that has already been sent us. It is but fair that this information be given.

In the division of the funds from the states, we have always given the Relief Department the advantage. Of the total amount received, therefore, \$1,048,922.40 was set aside for the Relief Department, and \$799,512.48 for the Annuity Department.

Now, just what has become of the \$1,048,922.40 given to the Relief Fund? Answer: the sum of \$887,376.77 has been distributed to the beneficiaries of the Board, while the remainder, or \$161,545.63 is on hand as a Relief Reserve. There are also interest earnings and miscellaneous contributions of \$65,897.83, making a total Relief Reserve of \$227,443.46. Thus it will be seen that the relief funds sent us by the churches have been largely sent to beneficiaries in the several states, while a small proportion has been held in reserve. Such a reserve insures in a measure the stability of our grants. Thrift is a quality which should characterize a relief board quite as much as it should an individual.

It should be borne in mind that the figures as given above do not include the relief endowment held by the Board, no part of which came from the denominational budget. The total Relief Fund of the Board, including Relief Reserve and Endowment, is \$517,590.72. The interest on this amount is infantile in its power to provide for the host of ministers, widows and orphans who look to us for relief. Never until this interest bearing fund reaches at least \$2,000,000.00 can we flatter ourselves that we are on the highway of successful grappling with our great economic and moral problem. But such a fund supplementing the budget gifts of the churches would bring a degree of relief to our ministry, which would appear measurably worthy of our great denomination!

The present 9% allocation of Southwide budget funds does not yield a sum sufficient to pay the

meager stipends allotted to the Board's 1,200 beneficiaries, and only by drafts made upon the Board's small reserve, have we been enabled to keep the stipends where they are. So long, therefore, as the 9% allocation continues to yield so inadequate a sum, we shall be unable to hold our small reserve. Be it remembered also that the list of beneficiaries is constantly increasing and that we can under no circumstances reduce the principal of our small endowment in caring for them. Either the percentage of allocation should be made greater, or the churches should contribute more money to the whole budget. The latter course would in time help to solve our problem.

The Annuity Fund

Does the reader inquire as to what has become of the \$799,512.49 of denominational budget funds that have gone to the Annuity Department? The answer to such an inquiry should be assuring and heartening. It is this: **the Board has the money on hand**, with the exception of \$51,408.98, which has been paid in annuities. This means that of the \$799,512.49 given to this fund the Board has on hand \$748,103.54. We also have \$237,499.19 interest earnings, etc., or a total balance of \$985,602.73. In other words, we have more money on hand by \$186,090.24 than the receipts from the churches have amounted to. To this sum must be added \$427,966.57 in premium reserve and \$419,234.03 in endowment and other reserves which came to the Board outside of the gifts of the churches, making a grand total in the annuity fund of \$1,832,803.33.

Now, since the Relief and Annuity Board has in hand total Annuity Fund reserves of \$1,832,803.33, it may be inquired, "why should the denomination continue to place money for annuity purposes with the Board? Certainly it would seem that this fund is now in a healthy condition. Does it need to be constantly increased? If so, how much and how long?" From the beginning, to this hour, the Board has issued 1,572 certificates of membership in the Annuity Fund. Of this total number quite a few, for one reason or another, have dropped out and their certificates have been cancelled, 56 have become annuitants, and the rest, 1,290, are now in force. The Board is under obligation to these certificate-holders to endeavor to mature each of them on a maximum basis of \$500.00 per annum for life, payments beginning when the holders have reached their sixty-eighth year, or immediately upon proof that the members have become permanently and totally disabled. This fund is operated on as sound actuarial principles as those of old line insurance companies, and to carry out these contracts based on one-fifth of the cost of an annuity to be paid by the member and four-fifths of the cost be paid by the denomination, the fund must be made very much stronger than it is. The fund should receive more money annually from the denomination at large.

It is a fact that the denomination is now many thousands of dollars behind in its part of the total cost of providing for the future payments to members of the Annuity Fund, and while the greater part of this shortage has been made up from outside gifts and interest earnings of the reserves and endowment, there is absolute necessity, which the brethren do not seem to realize, for increased receipts from the denomination. For the past three years the Board has been paying the maximum of \$500.00 in this Fund, and it would be a calamity and work a great injustice to the members of the Fund, if the Board at any time in the future should be compelled to reduce these annuities. Besides, the number of members who shall have reached the age of sixty-eight, or who shall have become disabled, will increase rapidly year by year from now on and within a few years the Board will be called upon to pay annuities to a large proportion of the members now on the active roll or to the widows of hundreds who shall have died. The stability of the Annuity Fund therefore, depends upon the fidelity of the denomination to the contracts which are now and shall be out-

standing in this department of the Board's work. It would be blind folly on the part of the Board and the denomination were they to fail to lay up money in the form of a sufficient reserve to carry out these contracts.

A Great and Growing Responsibility

The great and growing responsibility of The Relief and Annuity Board for properly caring for a great host of worthy indigent ministers, their widows and dependent orphans on the relief side of its work and for meeting to the letter and beyond the letter every promise made to members of the Annuity Fund, should be recognized by every Southern Baptist.

The moral obligation of the brotherhood to do this should be cheerfully and purposefully acknowledged. That there should be no further reduction in the contributions of the brotherhood to this work should become the rule without exception throughout the bounds of the Convention.

The New Service Annuity Plan

The new Service Annuity Plan which makes very much larger provision for ministerial retirement and disability annuities and which provides an entirely new method of financing—through payments from local church budgets and premiums by pastors, gives promise when the plan becomes effective of less pressure upon the denominational budget for the work of the Board. This plan presents definite financial problems which will require solution outside of the denominational budget. Certainly we as a people owe it to ourselves, as well as to our ministry, to courageously face these problems and master them. We can never permit governments, municipalities or industrial corporations to surpass God's people in their zeal for an intelligent and righteous disposition of their ministerial servants when they shall have become disabled by sickness or old age and are no longer able to serve in their high calling.

Note: It must be borne in mind that until the new Service Plan becomes actually operative, and this will certainly require several years,—the fullest possible provision for the work of the Board must be made through the denominational budget, and failure in this would tend to destroy the effectiveness of the splendid agency, which the denomination has in The Relief and Annuity Board, for meeting its obligations in the field of Ministerial Relief.

Rev. G. B. Smalley has accepted the call to Shannon and Nettleton and will give up the work at Carthage.

Pastor H. L. Weeks of Bluefield, West Virginia, welcomed 88 into the church as a result of a meeting in which Dr. Louie Warren assisted.

Representative W. M. Whittington has introduced into Congress a bill to prevent the decline in price of cotton on account of hurried marketing.

An exchange says that Mrs. Crowder, who cooks at Montezuma College, gave the school \$500.00 in their debt paying campaign. She had been saving it to buy a home.

One of the leading business men of Georgia, member of First Church, Atlanta, added \$5,000 to his foreign mission offering because of the loss to the Board through the defaulting treasurer.

Those who insist on the theory of open communion between members of different denominations, do not do this because they wish to commune with others or to have others commune with them, but simply wish to present a hypothetical situation. They are like the Irishman who went to the bank to draw his money out because he had heard the bank would not pay it. When he was offered his money, he declined it, saying if he could get it, that was all right, he didn't want it.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

ENCOURAGING REPORTS

We have just received two very encouraging reports. Brother L. J. Coker, Associational Organizer for Pearl River Association, sends us this very encouraging report:

J. S. Deaton,
Jackson, Miss.
Dear Sir:

"As Associational Organizer for Pearl River County, I am enclosing my final report of the Every Member Canvass for our association. The goal set by the State Board for our association for 1927 was \$6,850.38, and you will observe from the report that we have subscribed \$6,261. We regret that we have been unable so far to get reports from several of our churches.

Our mission work is looking better. As you will observe, the amount pledged this year is about three times as much as was pledged last year."

We hope Brother Coker may be able to enlist the other churches. If all the churches in Pearl River Association, which have not pledged, would pledge even a small amount, they would go considerably over their associational quota. It will be a great day for all of our work when every association shall register 100 per cent in enlisting the churches to put on the Budget.

Brother T. H. Wright reports for Lauderdale Association. His report is good enough to make the angels rejoice and to send a thrill of joy through every heart interested in Kingdom work. For lack of space we are giving only the first paragraph of his letter, which is as follows:

"I am sending you this as a partial report of the Lauderdale County Association for the 1927 Budget. Please note that the minimum amount suggested for each church has been adopted by every church in our association, except seven, and these, we believe, will accept their quota."

This is indeed a fine report, when we consider that there are thirty-one churches in the Lauderdale Association. We are hoping that Brother Wright's final report will be 100 per cent.

Let me urge again every Associational Organizer to send in his report at once. Let's keep at the task until completed, but let us remember that the time is growing late, and that all reports should be in now.

STEWARDSHIP INSTITUTES

Beginning March 1st, and continuing through April 15th, we are asking each association to put on a county-wide Stewardship Institute. We are arranging a program, setting forth the schedule of work, which will be mailed out in a few days. We are arranging for only one institute in each association, but some associations may find it practicable to put on more than one institute. For the benefit of those who may desire to put on more than one, we are giving the plan which is being worked out in Copiah Association, which is as follows:

Centers For Stewardship Institutes

1. Hazlehurst.
Damascus.
Shady Grove.
Smyrna.
Spring Hill.
2. Crystal Springs.
County Line.
Pilgrim's Rest.
New Zion.
Harmony.
Gallman.
3. Wesson.
Sylvarena.
Strong Hope.

- Rocky Hill.
Zion Hill.
New Providence.
4. Georgetown.
Galilee.
Rock Port.
Pearl Valley.
Bethel.
Gatesville.
Hopewell.

You will observe from the above that four central institutes are to be held. All the churches listed under the respective meeting places are being asked to co-operate in the work. This is an ideal plan, and should be the means of getting the Stewardship message before each church in the County.

We commend the plan, and would suggest that wherever practicable that the associations work along the same general line.

The Stewardship Institutes will prove a great blessing to all the churches. Let us put our best efforts into them.

GROWING A STEWARDSHIP CONSCIOUSNESS THROUGH STEWARDSHIP

INSTITUTES

Every great, forward, constructive movement has been preceded by a process of education. The abolition of slavery came because pulpit and press joined hands in outlawing it. The organized liquor traffic had finally entrenched itself in business, in politics and finance, but devoted women and earnest men aroused the public conscience to its sense of stewardship through years of faithful, educational propaganda against this demon of death. It will not be many more years now, before, all over the earth, men will celebrate the funeral of John Barleycorn. The Volstead Act could never have been written into the Constitution if there had not first been the training of the public conscience against the evils of alcoholism. If we ever succeed in abolishing war, it will be due to this same fundamental principle, viz: the preparation of the public conscience through an educational process. For a belief, given time enough, will express itself in an act. The question of bringing our people to a proper recognition of the Stewardship of life and possessions is not different from any of the above mentioned reforms. We shall succeed in this by faithful, persistent, loving teaching.

During the month of March and the first half of April, we should give ourselves, unreservedly, in pushing forward the Stewardship Institutes. It is our hope that these Stewardship schools will be the means of leavening each association with the Christian stewardship conception of life and property. The goal we have in mind is: A Stewardship class in every church; every church and every member studying this great question until it becomes vitalized in the life, thinking and practice of our people.

We should drive definitely toward the accomplishment of at least three things through the Stewardship Institutes: **Information, Inspiration and Application.**

HERE AND THERE

That was a fine group of men which we had the pleasure and privilege of speaking to at the Sunday School hour in the First Baptist Church of Holly Springs. Brother Sandusky is teacher of this enthusiastic class, composed of representative men from all ranks of life. There were fifty present. The day was bad, and we learned that there are often sixty-five and seventy pres-

ent in this class. It looked good to a visitor.

At the eleven o'clock hour we spoke to a large and appreciative congregation. The Baptist cause is going forward in Holly Springs, and it rejoiced our heart to know that the church, which put us into the ministry, is prospering in a great way.

We motored to New Albany in the afternoon, and spoke to Pastor Kirkland's people at the evening hour. This was the first time we had ever spoken to the church there, though we were reared in seven miles of this people. The rainy evening cut down the attendance.

Brother Kirkland is getting into the hearts of his people, and we predict a steady growth under his leadership.

On Monday afternoon we met with the Union County Ministerial Association. Despite the very inclement weather several of the pastors were present, and we had a helpful conference together concerning the finishing up of the Every Member Canvass.

Union County Association is looking forward to the day when every church in the county shall be on the Budget. This dream should come true, not only in Union County, but in every association in the State. If all the churches would adopt the Unified Budget, and give weekly and proportionately, we would be giving three times as much to the Co-operative Program as we are now giving.

We were in Lebanon Association February 1st, and had a helpful conference with the brethren. The pastors seemed encouraged with the progress which is being made in the enlistment of the churches in the co-operative work. They are to finish the Every Member Canvass within the next few days. We are expecting a great report.

(Continued from page 3)

its contribution to the spiritual life of the world we must cease harassing our Christian schools and adequately equip them."

There is no avoiding the conclusion that Dr. Mullins meant that we should raise no objection, nor utter a protest even if evolution is taught in our Christian schools.

Dr. Mullins is a great man and possibly the most popular and most honored Baptist in the world today. His opinion will have more weight with Baptists than the opinion of any other one man, but with all his popularity and influence he will never convince Southern Baptists that they should keep quiet when it is discovered that some one is teaching the faith destroying, Bible denying, God dishonoring lie and slander that man has monkey blood in his veins.

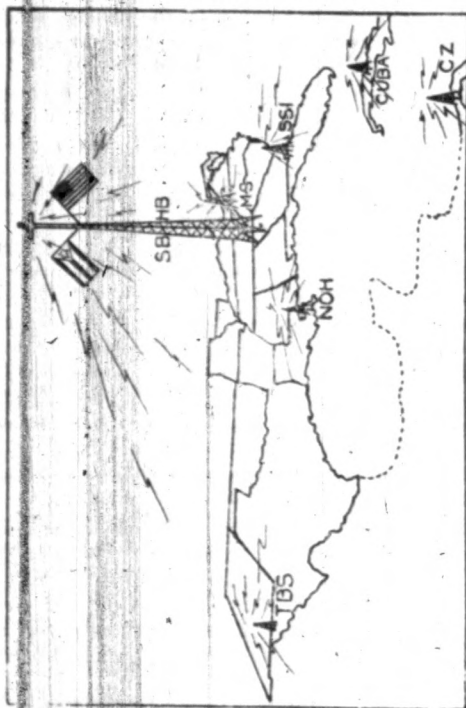
Baptists are not going to be quieted, not even by their greatest leader when it becomes known that evolution is taught in their schools. They love their leaders, but they love their God more. No one has ever accused Dr. Mullins of being a modernist, but it seems that he cannot speak on evolution without saying just what a modernist wants him to say. Could he say anything more pleasing to a modernist than to say, "We should cease harassing our Christian schools and adequately equip them?"

A letter from Rev. J. W. Inzer, pastor of First Church, Chattanooga, tells of the invitation of Chattanooga to the Southern Baptist Convention to meet in that city in 1928. He says they have an auditorium seating 6,000 well located with plenty of subsidiary space for committees, etc. He also says the hotel accommodations are much enlarged since the Convention met there in 1921.

Queen Marie, who was very complimentary of America and Americans while in this country, seems to have changed her mind since she went home. At least she has changed her speech. She now says they are a vulgar lot, and that the reporters are all the way from impudent to idiotic. We are not blaming her specially. We thought at the time she had fallen into the hands of a bad lot.

W. M. U.

"The South for Christ"



Such is the slogan adopted for the observance of the Week of Prayer for Home Missions, March 21-29 inclusive, with its resultant thank offering. By observing the drawing above it will be seen that the central idea is that the Home Mission Board is a great broadcasting station, with smaller stations in the mountains, Cuba, Panama, New Orleans, El Paso, Jacksonville. High above the flag of the United States and Cuba towers the Cross, significant of the Christian motive in S. B. C. home missions.

The suggestion is made that every society and many circles reproduce this drawing with its slogan on a poster, chart or blackboard, displaying it as prominently and constantly as possible from now on and during the Week of Prayer for Home Missions. The drawing was generously made by Miss Cleo Wolf of Arkansas, its general idea and slogan being suggested by a committee of which Mrs. R. L. Harris of Tennessee was chairman.

The same committee also suggested the following acrostic:

Honor Jehovah with thy substance and with the first fruits of all thine increase.—Prov. 3:9.
Oh taste and see that Jehovah is good.—Psa. 34:8.

My tongue also shall talk of Thy righteousness all the day long.—Psa. 71:24.

Enter into His gates with thanksgiving and into His courts with praise: give thanks unto Him and bless His name.—Psa. 100:4.

The suggestion is made that the verses forming this acrostic be committed to memory in anticipation of their use during the prayer week. Why not keep them written on the blackboard or on a chart, frequently using them at the society or circle meetings?

There will be published for some time in this magazine and in the state denominational papers many home mission articles which will be of distinct service in carrying out the programs for the week. Please save them very systematically. Such an article will be found on page 12 of this issue.

Please also urge the members to accept and use the alabaster boxes (free from state W. M. U. headquarters as listed on page 2), so that the offering in the truest sense may be one of praise and thanksgiving. It is none too early to plan for the offering. Is it asking too much to hope that, if new spring clothes must be bought, at least 10% of their purchase price will be given to the offering? Is it too much to hope that in planting the spring gardens there be kept for the offering at least 10% of the cost of seed,

bulbs and plants? Is it too much to hope that the cost of running an automobile for one day of each week up through March 25 will be given to the offering? Is it too much to hope that the Sunday eggs and one churning a week will be devoted to the offering? Is it too much to hope that all earnest hearted W. M. U. members will pray daily that the total offering will be at least \$100,000? Remember the warning of the brother of Jesus: "Ye have not because ye ask not" and "the words of the Lord Jesus that He himself said: It is more blessed to give than to receive".

—Kathleen Mallory, Royal Service.

How to Prepare for March Week of Prayer

Before the first day of March the President of your missionary society and auxiliary leaders will receive the literature for the March Week of Prayer programs. If you wait until the date of your first program to begin to PRAY for Home Missions, I wonder if the Week will be a success. If you come to the first meeting without any special desire in your heart what do you accomplish? Shall we get ready for our Home Mission offering?

First, let us read every article we find in our denominational papers and magazines about Home Missions. Write our office for all free leaflets on Home Mission work and distribute them among your members. Read every available book on home missions. A new one, "The New Challenge of Home Missions", will be off the press by Feb. 15th. A fresh knowledge of the field will stir up a deeper interest in every phase of our home mission work. Next, form a prayer band in your missionary society and set aside some specified time each day to talk to the Heavenly Father about Home Missions and what He would have you do to help. The last suggestion is to make the next five weeks real self-denial weeks. Let us, "Seek first the Kingdom of God" in our spending.

From a W. M. U. Worker in Brazil

My dear Friends of the Minnie Landrum Circle:

Some few days ago I wrote you a card telling you that I had received your letter telling of the money order. I am writing today to let you know that the money order reached its destination O. K. I got it last week just before I left for our National Convention. Again, I want to express my gratitude and appreciation to you for this love gift and for your interest in me and my work.

I wish each of you could have been with us last week at our National Convention. It was a fine meeting and we were all impressed by the beautiful spirit in which everything was done. We felt strongly the leading of the Holy Spirit. We had two meetings with the women and were delighted to see the progress from year to year. They voted to raise enough money to support the work of our Union and also pay the salary of a young lady teacher among the Indians in Goyaz. I am counting on these women to have a big part in evangelizing Brazil. They need lots of training but I believe the day is near at hand when they shall do great things for our Master.

I leave for the State Convention in the State of Espirito Santo this week. This makes my fourth within the last seven weeks. My work as Corresponding and Traveling Secretary of Brazilian W. M. U. keeps me busy but I enjoy it and give thanks unto God for the privilege of serving here.

I shall not take more of your time now but do want you to know that I am interested in each one of you and I pray God's richest blessings on you in your daily life. With much love from your grateful missionary,

—Minnie Landrum.

W. M. U. Standard of Excellence

We have received many calls recently asking that certain points in the Standard of Excellence be explained. We are printing this Standard with the necessary interpretation of each point.

Point 1—At least twelve regular meetings of the society during the year, preferably one each month, each of these twelve meetings having a devotional service and a definitely missionary program.

Explanation: This point is self-explanatory. However it may be necessary to call the attention of the W. M. S. composed of circles to the fact that it is necessary to have a definitely missionary program at their general meeting together, even though they do have one or more in their circles.

2—An increase of active membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.

Ex.—Take notice of the word "active" and read definition of "active member" on page 22 of the year book.

3—Meeting apportionment.

Ex.—Each member of W. M. S. should make a pledge and pay to Cooperative Program monthly. The full apportionment for you should total one-third of the church's pledge to Cooperative Program.

4—Regular reports to state officers, according to plan outlined by the state.

Ex.—We ask for quarterly reports to be sent March 31st, June 30th, September 30th and Dec. 31. The one to Miss Lackey, Cor. Sec'y., the other to your Associational Superintendent.

5—Two of our denominational missionary periodicals or one of our missionary periodicals and state denominational papers subscribed for by at least one half of the families represented in the missionary society, the ultimate aim being two in every family.

Ex.—Our denominational missionary periodicals are as follows, "Royal Service," "Home and Foreign Fields" and "World Comrades." Our State paper The Baptist Record may be grouped with either of the above missionary periodicals. Two of these publications must actually be in one-half of families in the missionary society.

A WORTHWHILE BEGINNING

No special effort has ever been made to gather funds for the endowment of the Chair of Christianity in Mississippi College. But some serious thinking on the subject has been done and a substantial beginning made. Brother T. W. Green, pastor of the Newton Baptist Church, has the unique distinction of contributing the first \$100 for this worthwhile purpose. The money has been placed in the hands of the investment committee of Mississippi College to be invested and will henceforth bear six per cent interest to be applied annually on the expenses of the Bible Department. Brother S. G. Posey, pastor of the Coliseum Baptist Church of New Orleans, has the distinction of giving the second \$100 to this fund which at present is in the form of a note to be paid in the near future and which will be invested, when paid, to the credit of this fund, henceforth to be designated as the "Endowment Fund for the Chair of Christianity" in Mississippi College.

It should be known that these brethren were not solicited, but their gifts were entirely voluntary. They have it in their hearts to emphasize the importance of the Book of Books in our denominational education. They chose this method of giving expression to that most worthy sentiment. They offer this as their memorial tribute to the Hundredth Anniversary of their Alma Mater. There is no purpose to start a campaign to raise funds for the object to which these brethren have contributed; but they wish the matter left open to those desiring to follow their splendid example. Is the possibility too remote to inspire the hope of \$100,000 Memorial Endowment of this department for the purpose of emphasizing the importance of the Christian element in modern education?

—M. O. Patterson.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

HATTIESBURG INCLUDING WOMANS COLLEGE STATE COLLEGE AND CHURCHES

During the week January 23-28 the Annual B. Y. P. U. Training School for Hattiesburg was conducted. Each afternoon from four-thirty to five-thirty two splendid classes were taught at State Teachers College. They have two good unions there with the General Organization. Mr. H. T. Ware as director. From six to seven three fine classes were taught at Mississippi Woman's College almost 100 per cent unions are found here under the General Organization with Miss Minnie Oswalt as director, about two hundred girls were in these three classes. From seven-thirty to eight thirty each evening representatives from the churches of the city came together at First Church where five good classes were taught one for Juniors, one for Intermediates, one for Seniors, one for Junior and Intermediate Leaders and one for General Officers. The outside workers were State Secretary Auber J. Wilds, and Mrs. D. A. McCall of Jackson. The local teachers were Rev. D. A. Youngblood pastor of Fifth Avenue church, Misses Oswalt, Wall and Heustess. It was a good week, fine interest was manifest on every hand and the results very satisfactory. At the church each evening First church and Fifth Avenue church vied for first place in the count each evening, the final count for the week giving Fifth Avenue the largest attendance and therefore first place.

ENLARGEMENT UNION

Here is an example of "Multiplication by division" The Junior B. Y. P. U. at Union has grown so in numbers that they found it necessary to provide for two additional Junior B. Y. P. U's. They have enrolled sixty and have divided into three unions with about twenty to the union. This is the right thing to do, for it will mean the development of three sets of officers and committees and will give the individual members a more definite training. We congratulate this church on their progress and suggest their plan to others who have large unions. The best size Junior or Intermediate union is one of eighteen or twenty members.

GOSS ORGANIZES

We are glad to announce the organization of a Senior B. Y. P. U. at Goss with Mr. L. G. Hood elected president. We congratulate the church and extend best wishes to the young people in their work.

BIBLE READERS CERTIFICATES

They keep sending them in and so we keep sending them out. WHAT? requests for Bible Readers Certifi-

cates and the certificates. We have the pleasure of announcing that Mr. Hershel E. Rankin of Mt. Moriah church Lincoln county; Miss Jessie Wiltshire, First church Hattiesburg; Miss Gladys Quinn of Pascagoula, and Miss Jessie Lee of Clarke Memorial College, Newton, Miss. Get busy Bible Readers Leaders and send us the names of all seniors that have kept up the readings two years, and Juniors and Intermediates that have kept up the readings for one year, they ought to receive their certificates.

Are you carrying out the suggestion in the Schedule of Activities? If you didn't get a copy write us for one, and USE IT.

GREENWOOD FIRST CHURCH

This is the way the Senior B. Y. P. U. at Greenwood First Church boosts its work. Every week they send a letter to each member. It costs them less than a dollar a week and they say it is money well spent. To Whom It May Concern:

We've got to be one or the other. BE A-1—OR BE ASHAMED. THE STANDARD IS AN EASY HILL FOR THE REAL B. Y. P. U.'s TO CLIMB—ARE WE THAT KIND?

B-U-T

"Shame on you old lazy members— Have you done your very best? Oh, I know you're very busy, But not more than all the rest."

"Read, O read, your Bible daily!

Study up your lesson, too! We're as good as any union, There's not a thing that we can't do!

Several people have been casting doubtful glances at Group 3. Why? Simply because it's mostly made up of boys and they never do anything. Well, anyway they have borrowed a few girls to keep the program from being a complete failure—But watch these boys—They have fooled folks sometimes so look close.

Why do we wonder when our loved ones die? Because we are all like Job who asked, "If a man die shall he live again?" Jesus was resurrected and so shall we be. Study about it Sunday nite—6:30 in B. Y. P. U. Be there early. Group 3 knows.

SENIOR B. Y. P. U.

BY MYSTERY

We will meet "Mystery" March 22-24, at the State S. S. and B. Y. P. U. Convention. MEET ME THERE.

THE BEAUMONT INTERMEDIATE B. Y. P. U.

We are having our program planning meeting for February.

One of our group captain, Joseph Black, is sick in the Laurel Hospital with abscess. The leader made out

his program. We wish him a speedy recovery.

We are planning for a Valentine social. A crowd of us are going to Richton tomorrow afternoon to the Associational B. Y. P. U. Rally. We hope to see you there.

BUERTRICE BLACK,
Corresponding Secy.

A PRAYER MEETING TALK

By Member of B. Y. P. U.

Romans: 5:6.

Rom. 5:6 "For when we were yet without strength, in due time Christ died for the ungodly."

First we must know and understand why it was necessary for Christ to die for the ungodly, (which is every man, according to the "Mosaic law") for we, through the temptation and fall of our "earthly Father", (Adam,) inherited a sinful nature that passed upon every man since the foundation of the world, up until this day and because of this inheritance of sin, we are all included under sin, for Rom. 5:12 says; "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men! for that all have sinned."

So after reaching the years of accountability, every individual is under condemnation. For the law saith: the soul that sinneth shall die.

So if the penalty of sin is death, and all have sinned, we are without hope. But God in His infinite wisdom, tender, love and mercy, made a plan whereby we might escape death.

And this plan is one that but few accept, rather, one that many reject and deny. God looked down on man, in his condemned, weak and helpless condition, with pity, and He willed that His son, (His only begotten Son) go into the world. So Christ came into the world in human flesh: fulfilled the law perfectly, without a blemish and was without sin: in order that He might be just and the justifier of all believers.

So here is the situation: here is Christ on one side, that has lived a life of perfection; has fulfilled every phase of the law and is absolutely holy, innocent, and perfect in the sight of God.

Here is man on the other side, that has gone astray into sin and corruption, dead in the sight of God, without hope or escape of the awful effects of sin, which is death.

Here is the glory of Christian, in his spiritual power and willingness, as he steps in and says I am willing to give my life unto death for the penalty of sin which is death, for those whom I love.

So Christ ('tho being free and innocent in the sight of God) takes upon himself the awful, horrible and unimaginable death on the cross as a substitutionary death for us; or rather died in our stead, in order that the debt might be paid and yet give us a chance to be brought back into relation to God by or through the blood of Christ that was shed on Calvary: and on the third day after His death He was raised again for our justification and afterwards He was received into heaven and, is

N-E-W BOOKS

HEALING HUMANITY'S HURT

Louis J. Bristow

\$1.50

The author, Superintendent of the Southern Baptist Hospital, New Orleans, makes a concrete plea for the maintenance and extension of hospital service under Christian control. The book is a positive reminder that Jesus still has power to heal diseases.

SERMONS AND ADDRESSES

John A. Broadus

\$1.00

These selections deeply impress us with the great preacher's skill in interpreting Scripture, his knowledge of human nature and his marvelous clearness and charm of expression.

WOODROW CARLYLE

Eldridge B. Hatcher

\$1.50

Dr. Hatcher, Professor of Bible in the Blue Mountain College, tells the story of an honest, though fearfully convicted, university man, who lost his faith in the Bible as God's Word, but who finds his way back to the old faith by applying to the Bible the tests of daily life.

MEMOIR OF JOHN P. BOYCE

John A. Broadus

\$1.00

THE LIFE AND LETTERS OF JOHN A. BROADUS

A. T. Robertson

\$1.00

These companion volumes appear as new editions of two of our greatest biographies. The celebration at the Southern Baptist Theological Seminary in January, in commemoration of the one hundredth anniversary of the births of these two men, was the occasion for these new editions. Surely these two volumes should be in every Baptist home in order that the lives of these great men might bless readers, young and old.

BAPTIST BOOK STORE

JACKSON, MISS.

now at the right hand of God making intercession for us.

What will we say now: did Christ die that we might obtain life by any effort on our part? or did He die that we through His blood might receive the atonement.

For John. 3:16, says, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life?"

"For God sent not His son into the world to condemn the world: (for the world was already con-

(Continued on page 13)

Sunday School Department

SUNDAY SCHOOL LESSON (February 13, 1927)

R. A. Venable

The Christian Family, Eph. 5:25; 6:1-4.

Paul, in his discussion of the Christian family lifts the subject to the highest possible level. The discussion moves in the atmosphere of the Divine. It is clothed with a heavenly sanctity, free from the sensuous impulses and caprices of men. Marriage is not a human device, but an institution of divine appointment, rooted back in the creative economy of God, designed to promote the happiness, social order, development and perpetuity of the race. Paul's discussion is introduced rather abruptly, though in accordance with the current of thought sweeping through his mind at this stage of his great epistle. The point from which he enters upon his treatment of Christian family life. It appears in his statement, "submitting yourselves one to another in the fear of Christ", (Verse 21). "The great Christian law of mutual subjection or submissive consideration is now to be unfolded in its bearing on three particular relations, which lie at the foundation of man's social life." These three relations are: (1) The relations of husbands and wives; (2) The relations of parents and children; (3) The relations of masters and servants. These relations and the obligations they impose occupy Paul's thought and expression, from chapter 5:22 to chapter 6 to verse 10. Our lesson breaks into Paul's discussion at verse 25, chapter 5, and continues to verse 4 of chapter 6. A rather unwarrantable procedure. Though the lesson is fragmentary it contains quite enough to occupy the time allotted us in these studies.

1st. The duties of husbands to their wives.

"Husbands, love your wives as Christ loved the church and gave himself in behalf of it; that he might sanctify it, having cleansed it, by the washing of water in the word", (Verses 25-26).

The high level to which Paul exalts Christian family life appears in the language he employs, and the analogy he traces between the husband's relation to his wife and the duties involved in this relation. It is the loftiest conception of that relation of which the mind can conceive, or human speech can portray. The word employed by Paul, *agape*, is expressive of the highest activity of which the human soul is capable. The word *eros* denoting the flame of sexual passion finds no place in the New Testament. The word *philia* denoting the love of friendship, not infrequently occurs in sacred usage, but *agape* denotes love in its spiritual purity and depth, the love of God, and of Christ, and of souls to each other in God. It is the very

essence of God and expressive of his love for a lost world and of Christ for his church, for which he died, that he might sanctify and cleanse from spot or wrinkle or any such thing. Paul's lofty conception of the union between husband and wife forbade the use of any word of sensuous associations, or one expressive of purely human relations. The greatest, richest, broad enough and wide enough to embrace the essence of God himself and his activities in his moral administration and redemptive purposes is the word employed by Paul to express the husband's duty to his wife.

Again, emphasis is added to the quality of love which the husband must bestow upon his wife, by the analogy he traces between Christ's love for the church and the husband's love for his wife. This analogy is offered not alone as an illustration of this matchless love, but as an incentive urging its reproduction in the husband's for his wife. The nature of this love comes to fullest expression in the purpose which actuated Christ in his love for the church. He gave himself for it, that he might redeem it from the corruption, the guilt, and weakness which sin had entailed upon it, and so energize its latent possibilities that all the outshining excellences, of which it was capable, would culminate in a transcendently glorious church, a fit body and bride of its glorified head.

The love of the husband does not find its end in providing the physical comforts of life. Its real purpose is to promote the moral and spiritual development of the life. All that heart could wish for self here and hereafter in body, soul and spirit, in time and eternity, are embraced within the scope of that love which flows out of the depths of his own heart life to her, form his second self.

2. "Even so ought husbands to love their own wives as their own bodies. He that loveth his own wife loveth himself; for no man ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother and shall cleave to his wife; and the two shall become one flesh. This is a great mystery, but I speak in regard of Christ, and of the church. Nevertheless do ye also severally love each one, his own wife even as himself. And let the wife see that she reverence her husband" (Verses 28-33).

1. The husband's duty to love his wife, the type of this love and the measure of it, has been enforced and now the ground of it calls for consideration. The expression "as his own body" does not stress the similarity of his love for his wife, but he is to love her "as being his own body". She is the complement, the complement of himself. The

vital union between Christ and the church of which he is the head and upon which he bestows his supreme love is employed to illustrate and enforce the husband's relation to his wife, and the love which he owes her. "The thought is the oneness of husband and wife, the position of the wife as part of the husband's self. This is the reason in nature, why he should love her, for according to this, to hate his wife is to hate his own flesh, which is contrary to nature and a thing never seen." For this very reason, the husband owes it to himself and his wife to nourish her and cherish her as Christ does the church. The inseparable union of husband and wife demands that he lavish his love upon her, as being, in some mysterious way, himself.

2. This union finds its sanction and its sanctity in God's creative economy, in the creation both of male and female. It finds its realization in the exercise of the highest excellence of which man is capable, more imperial and impelling than the love of father and mother. In the expression of this human excellency man forsakes father and mother and cleaves unto his wife, and they two become one flesh. His first duty is to his wife as to himself. The ground of his love for her is found in his oneness with her. The quality of the love of the husband for his wife finds its revelation and its perfection in the love of Christ for his church.

3. Paul here makes no mention of the wife's love of her husband. Hers is to obey him, as her divinely appointed head. To decline to recognize the husband's leadership by a cheerful obedience is an assault upon the divine order and a profane disregard of the sacred union of husband and wife.

2nd. The duties of children to parents and parents to children.

It is a clear implication here that children were present in the church assembly in Apostolic times. The people went to church as families.

1. Two duties are mentioned as due from the children to the parents. "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth" (6:1-2). Obedience and honor cover the whole area of the child's duty to his parents. A cheerful response to the parents' mandates, with a loving recognition of the parents' right to command obedience as the divinely appointed agent invested with authority in the life of the family. Reverence for this authority, and not fear, prompts the obedience required. Obedience is expressive of the child's posture toward parental authority; honor is expressive of the spirit which prompts the posture of obedience.

The duty of obedience and honor is to be "in the Lord", denoting the sphere of their exercise. The fullness of the meaning comprised the expression "in the Lord" calls for serious study in the family life of Christian people.

The ground upon which these two duties are enforced are worthy. It

is right to honor and obey. The second ground upon which these are urged with the promise of prosperity and long life carries us back to the old Hebrew climate of thought and expression, and could scarcely be appropriated by us of the new dispensation, yet we may look for the counterpart of these promises. Obedience to parents and the according to them the honor due them have their reward.

2. Paul now passes to the duties parents owe to their children. The father alone is mentioned, because he is the divinely constituted head of the family. These duties are put: one in negative form, and two in the positive. "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord" (6:3-4). The training of children consists largely in repression and suppression of those elements of child-nature, which if called into exercise and development, will prove disastrous to the child's best interest and become a menace to the good order and happiness of the family and dangerous to the public good. The father must never appeal to the worst that is in the child, but the best always. He must "bring the child up" in the "discipline and admonition of the Lord". Training the child, "bring him up" corrective discipline by act, by example in action, in weeding out the noxious growth and stimulating the growth and development of all good things in him by wholesome instruction. (This paper is too long now.)

A FEW LINES (By J. A. Lee)

Dear Record:

You will please give me space for a few lines about my work for another year. In November the Tutwiler Church gave us a unanimous call to serve as pastor for 1927, and we have accepted and have already begun our work, and this makes the sixth year we have been asked to serve this splendid little church and are hoping and praying to make it the best of the six.

I shall not go into details, telling just how many have joined the church during these five years, and just how many dollars have been raised, and how many sermons preached, etc., for such as that sounds mightily like blowing your own horn, and if there is anything I do detest in a preacher it is for him to take charge of a field and in a little while here comes a report showing how many have come into the church since he accepted, and how much mission money had been raised, and how badly they needed a larger house to accommodate the increasing crowds, etc. Then in another few months you will see something like this in the Record: Bro. A., who has done such a wonderful work at Cross-roads in the First Baptist Church, (and it is always the First Baptist Church if it is the only Baptist Church that had ever been there), is, on account of the health of his wife, giving up the work and is open for a call to some

(Continued on page 11)

nor and obey. The upon which these are promise of prosper- fe carries us back to climate of thought and could scarcely d by us of the new et we may look for t of these promises. rents and the accord- honor due them have

passes to the duties their children. The mentioned, because ely constituted head These duties are put: e form, and two in And, ye fathers, pro- children to wrath; m in the chastening of the Lord" (6:3-4). f children consists ession and suppres- elements of child- called into exercise t, will prove disas- d's best interest and ce to the good order of the family and e public good. The ever appeal to the n the child, but the He must "bring the "discipline and ad- Lord". Training the n up" corrective dis- y example in action, the noxious growth the growth and de- good things in him instruction. (This g now.)

W LINES A. Lee)

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

HOME RELIGION

So much interest is being manifested in the family altar as the foundation stone of the home that we feel constrained to let sons and daughters await their special articles about themselves while we contemplate again the wonderful privilege of family prayer.

Some years ago we heard a great deal about the revolt of children who were compelled to be present at family worship against their will, and how they would go to the far end of the other extreme when they were free from parental authority. Where are all those folks who revolted? We have never seen one. They do not exist except in the minds of some people who are trying to ease a guilty conscience.

Wilbur Brenner Stover in the Baptist and Reflector gives the following on:

The Family Prayers: A Joyous Experience

Scores of definitions of "religion" have been carefully worked out, but I like my own best of all: "An attitude of the individual towards the Divine which he believes to be acceptable to the Divine and which he knows to be a source of joy to himself." And prayer is an expression of that attitude. Prayer is going over things with God. Prayer is not a monologue, it is a dialogue; there are two engaged in conversation, one is talking and the Other is listening. It is worship, but it is more than worship. Prayer is a recount of the present situation, a summing up of the case in the light of the highest ideals. It is getting the mind of God, and bringing ourselves to think like we think he thinks.

In the family worship the whole family is taken into complete confidence, with the tenderest regard for the highest interests of every member of the family, as these interests are carefully talked over with the heavenly Father. As father talks with the heavenly Father, or as mother pleads with the heavenly Father, sometimes with tears, the impact is irresistible. All present are silent partners in the conversations; all present recognize an emotional response which may not find expression in the audible Amen, but which gives rise to the thought, "That's what I think," or "I wish God would do that," or "I believe just like mother prays." And all leave the prayer room with a joyous feeling.

The prayer room becomes the throne room, because we meet God there. Not just any old place, but a regular place, and that place for prayers. A happy little family in Cleveland, Ohio, pointed me to a corner of the living room, saying, "That is our holy of holies." We

moved to the corner, and without a word, all knelt to pray. And we were filled with joy. That was the throne room, right there in the corner. Every day witnessed prayers. O, yes, having a regular place makes a tremendous difference.

The remembrance of Thanksgiving dinners will be pleasing for a time, but that memory will pass with the passing years; the remembrance of Christmas festivities, ever fresh in the hearts of children, assumes a new meaning as we cease to be children; but the memory of the Family Worship, to those who have been brought up in praying homes, becomes increasingly the most sacred memory of home, a source of strength in the moment of temptation, a flame of inspiration in the hour of great opportunity.

When I think of the home of my childhood, I recall father's prayers as we knelt together, he and mother and I, with several younger children. When I was nine father died. After some years of struggle another man came into our home. Our prayers were broken up, so far as the pleasant living room was concerned; but not broken up, for mother took us four boys upstairs, and there by the bedside, like a hen gathereth her chicks under her wings, with each arm over two of us as we knelt together, she prayed. This is today my most sacred memory of home.

While writing a thesis on the subject, I asked scores of folks what was their most sacred memory of home. To my surprise the answers came almost invariably back to me, saying: "Among my fondest recollections of our dear old home is the family worship hour." Of course, many were not so fortunate as to be raised in praying homes; many a child never had the joy of hearing his father pray, or never knew the satisfaction that comes from mother's prayers. In this the child is to be pitied; his loss is greater than he knows. Others replied: "Family worship is one of my most pleasant memories," or "I cannot remember the time when the recognition of the presence of God was not an experience with me; this I attribute to the ideals I absorbed while on my knees listening to the prayers of father and mother," or, "I never could raise my boys without our family prayers," or, "It is the altar after all that makes the home a sanctuary."

I was urging the erection of the family altar while giving some lectures in Maryland. In a certain home, as the mother later told me, the children recoiled against the idea. She was insistent, and her husband was quietly giving his approval. One morning she said: "Come, children, we will all sing a hymn first, in the living room, this

morning." They all gleefully did so, while she played the organ. Then she said: "Now, papa will read us a lesson in the Bible." Which, papa did, of course. "Now," she said, "we will all kneel down and pray;" while doing so, she led the prayers, and they all joined in the Lord's Prayer. Then they arose and went to the kitchen to breakfast, when one of the children, sensing the situation, asked: "Mother, was that the family altar?" She quickly replied, "Yes, my dear, that's our family altar. Don't you like it?" The child replied, "Sure, I do; I hope we can do it every morning." Another said: "Goody, goody, we've got a family altar in our home. I'm so glad." Interesting, indeed; they had thought it was something with horns, or perhaps something to make them cry, but once established and understood, their hearts were filled with laughter and their home was full of joy.

If the family worship really affords the most sacred memory of home, where is the secret? Here it is: it is a time when all are at their best. In the moments of prayer when the whole family is together, all reserve is laid aside, hearts are uncovered and exposed to view; emotions intended only for God, like so many wave lengths, are caught up by all the family, and all the family tune in. If there is any value to the religion of the parents, the children will get it. Absolute sincerity prevails, and the joy of the experience is infectious. Professor Cope says: "Family worship lifts the whole level of family life. One short period of natural reverence sends light and calm all through the day. The social value of family worship is the strongest reason for its maintenance."

Yes, truly, in family worship the children see their parents at their best; not as the outside world must see them, but with the vision that is given alone to the inner circle, which discloses them as they are. Family worship enables children to see their parents communing with God; no wonder when they grow up they say it affords them the most sacred memories of home. Yet many a father denies his children this princely inheritance!

Inquiries have been made to the outlines or suggestions on home worship, and while no form is necessary for a scripture, a prayer and a hymn, yet in case others may like to know about a book on Daily Devotion, write the Baptist Book Store, Jackson, Miss. This is said to be very good, suggesting the passage of Scripture, some thoughts on the passage and a fitting hymn.

(Continued from page 10)

other work; however, there is great pressure being brought to bear on him to stay.

Now the thing I am wondering about is, if Bro. A. is doing such a wonderful work and they want him to stay, why not stay? Oh, well, his wife's health is bad, and he thinks it better to go.

The Lord has wonderfully blessed our people in one way that I will mention, and for which I am not in

the least responsible, and do not take the credit for it to myself—the blessing is this: I have had only two funerals in my membership in the past five years, and one of them died from the effects of an operation and the other one took his own life. Now this I consider unusual and remarkable

We are also serving the church at Rich for half time, and giving Birdie, a small church three miles out from Rich, an afternoon service.

These are faithful little churches and we hope to see the work prosper during this year. You will notice I use the word, we, quite a lot; well that means Mrs. Lee, for when a church calls me it calls her also and she does just as much work as I do, and is worthy to be mentioned in my work.

We spent Christmas in Oil City, Pa., with one of our daughters; this we were able to do through the kindness of our children and the ladies of the Tutwiler W. M. U. We enjoyed the trip very much, for those four little Northern grandchildren made it very interesting for us.

We were gone about ten days and when we arrived at home there was quite a surprise awaiting us. First, Bro. and Sister Knight had a splendid warm dinner waiting for us, and as we had been eating lunches on the train for about thirty-six hours we were in a receptive mood and enjoyed it very much.

After dinner we made our way to the pastor's home, and things began to look suspicious about the dining-room and kitchen and when we opened the door we saw quite a sight—the large dining table with the assistance of a smaller one was filled full up with things good to eat. Now let me say this, this kind of reception is calculated to make the old pastor and his wife feel good for they know that is just a material indication of appreciation.

The churches at Rich and Birdie were also glad to see us and gave tokens of appreciation, and met all financial obligations and started the new year with good cheer.

Now may the Lord bless the readers of the Record and all of our state work for 1927.

SEVEN MISTAKES

There are seven mistakes of life that many of us make:

1. The delusion that individual advancement is made by crushing others down.
2. The tendency to worry about things that cannot be changed or corrected.
3. Insisting that a thing is impossible because we ourselves cannot accomplish it.
4. Refusing to set aside trivial preferences, in order that important things may be accomplished.
5. Neglecting development and refinement of the mind by not acquiring the habit of reading.
6. Attempting to compel other persons to believe and live as we do.
7. The failure to establish the habit of saving money.—Pullman News.

COLLEGE COLUMN

Are we bearing the token—faithfully?

Last Saturday morning Dr. Campbell, President of the Baptist's Central College in Arkansas, was with us in chapel and the very impressive thought was brought to us that the above question suggests.

He began with the thought that every generation has to be reeducated. No matter how much learning and skill we acquire in our lifetime, the next generation will have to go through the same learning process. We may give those of it a sound mind and healthy body and the capacity to learn, but the elements of education are not hereditary.

In his college career he was a member of the track team. The time came for the much looked for relay race. The record was gathered, the boys were lined up, the signal was given and the first boys left with their tokens. They raced. It seemed that the distance grew greater between the one racing and the second man in line. Dr. Campbell, who was second man, said that it seemed that the first man would never give him the token. When he finally came within reaching distance, he seized it with zeal and enthusiasm and left at his greatest speed. He was ahead—taking strides that made him cover the ground in a hurry.

He kept up that speed until about half way and then it seemed that there was something wrong with his legs, something wrong with his head. Things seemed far away. He thought he could not possibly reach the third man—but he kept fighting the air, fighting time. He wouldn't look back to see how far he had left his opponent because he was afraid he would stumble. Thus he kept going until he came to the last hundred yards—then his feet seemed to be going straight up and down; he didn't feel himself making any progress whatever—and then things went black before his eyes—but he kept going. Finally, he said he must have reached the third man because someone snatched the token from him and he fell unconscious across the lines. But he had delivered the token in time for the third man to get a head start of the opposing team.

Just so it is in life. We are in a race just as Paul said and it is for us to keep pressing forward until we are able to give to the ones following us the precious token of all that is pure and holy. All the fine sense of patriotism and deep emotions of families, all the art and literature we must hand on to those following; and although we may gasp at the last and everything seems black and despondent, let us keep true to our faith, our ideals, and give them as our precious tokens so that our children may be able to start on time in their race.

GRENADA

Our church has secured Brother V. B. Starnes, evangelist, and Mr. K. D. Turner, gospel singer, to hold

our meeting, which begins the fourth Sunday in March.

We will greatly appreciate it if the brotherhood will remember us in prayer; that God will give to us a gracious revival.

Brothers Starnes and Turner come to us highly recommended as safe and sound in preaching and singing; that is the general opinion of men who have labored with them.

Last October they were in a three week's campaign in Philadelphia, Miss., which was one of the greatest revivals ever held in that town and church.

I understand that they have one open date for this year and if any of the churches are desirous of having them in Mississippi to follow our meeting, you may correspond with the singer, Mr. K. D. Turner, 2625 North 18th St., Waco, Texas. This is their headquarters.

May our Father richly bless our constituency and give to us, during the year of 1927, the most fruitful year in the history of our denomination.

Yours for victory,

W. E. FARR.

SHUBUTA

Rev. H. D. Wilson has been here little more than a year, on an indefinite call. Church and Pastor satisfied. His better half is a real pastor's wife. Received to October 1st Associational Year, by baptism 14, letter 8, restoration 1; total losses 46; present membership 217; total value of church property \$7,500.

Financial report, Associational Year, \$3,739! calendar year, pastor's salary \$1,800. To R. B. Gunter for education and benevolence \$1,096. Board of Training School \$15.50, fuel \$37.86, Janitor \$71.50, Sunday School and B. Y. P. U. literature \$207.86, repairs \$43.50, miscellaneous \$33.07, Baptist Record \$64.48, orphans in cash \$30.00 insurance \$74.40, motor for water \$448.69, lights and motor \$18.00, Bro. Slaughter \$710.00, shades for pastor's home \$11.90, class chairs \$18.10, pastor's trips to conventions \$60.00, B. Y. P. U. trips \$24.50, minutes \$10.00, church and Sunday School for State Missions, \$129.00, love fund \$150.00; on hand \$36.81; total \$3,991.17, plus amount paid visiting minister \$200.00. Total \$4,191.17.

We have received some fine material this year from the Rober Bros. One is a Sunday School superintendent and the other treasurer.

To God we give thanks.

W. H. PATTON.

SEBRON DALE

Sebron Dale, eldest son of the late A. H. Dale and his wife, Orlena, came to his death by accident in a saw mill of Oklahoma, Nov. 18, and his body was shipped home and buried in the Newhebron Cemetery in the presence of a large assembly of relatives and friends. Services were conducted by Rev. J. T. Dale, with B. E. Phillips, Jones and J. P. Williams assisting.

Brother Dale was about 52 years old, a member of Hebron Church, but had been in the West 16 years. But, his letter to loved ones at home gave assurance that he cherished his early faith to the end. He had written his mother that he would come home in a few days. He came, but, alas! not as he was expected.

May our heavenly Father give grace and comfort to his loved ones.

His former pastor and friend,
J. P. WILLIAMS.

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Mission books have these qualities. They show more plainly than any other class of books published the way God is going through our world and generation. They are alive with illustrations of how the Holy Spirit is today falling in fresh experience upon men who still welcome the gospel as Good News. The promised PRESENCE and the promised POWER are evident in missionary progress and on the frontiers of world evangelization.

There is no class of books so refreshing to the spiritual life and Christian growth and service. There is none which yields so much that is fresh and vitalizing and which give such material and inspiration for the building and illustrating of compelling sermons and religious addresses.

Missionary books do not supply second-hand outlines, but they throb with spiritual life in action, stir emotions, kindle the mind, and yield uncut jewels out of which new and effective illustrations may be shaped to suit each man's sermon setting.

Mission books impart great vision, lift great tasks, recite thrilling adventures, reveal heroic spirits, record great gospel victories.

The Foreign Mission Board of the Southern Baptist Convention endeavors to keep in the Mission Rooms a copy of every really great mission book published in the world and replenishes its library with such books as fast as they are issued from the press. The Educational Department of the Foreign Mission Board craves the privilege of serving pastors, churches, missionary societies and individuals generally, by filing their orders for any mission book published at publisher's prices. Send in your order for a good book, or, better, place a standing order for a mission book a month. Warm up your spiritual life and kindle missionary fires in the hearts of others!

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East Mississippi Department

By R. L. Breland

NOTES AND COMMENTS

The fifth Sunday I was in Neshoba County. The work is standing erect waiting better weather and the coming of Dr. E. L. Davis to the work at Philidelphia.

Had two fine congregations and splendid services at Coldwater, Neshoba, Sunday. The members are enthusiastically laying the foundation for their new house. Material is being laid on the ground.

Hope Church has no pastor, so I stopped by and preached there Saturday afternoon. Bro. Jordan of Clarke College was there last Sunday. The church will soon have a pastor.

It is reported that Rev. B. F. Odom, of Thomaston, Leake, is doing well as pastor at Edinburg, Leake; he also is pastor of several other churches in that county.

The following item appeared in the Neshoba Democrat last week: "Candidates are announcing as thick as hops, but it is to be hoped that this calamity will not interfere with the Lord's work and the chicken crop."

Was sorry to find Rev. C. N. Calhoun, Clerk of Neshoba County Association, had been in very poor health for some months, but glad to know that he is on the improve.

Rev. Eugene Stephens, of Meridian, is now the pastor at Neshoba, succeeding Rev. G. O. Parker, who resigned because of the fact that Union Church has gone to full time work. Bro. W. R. Moore reports the work at Union doing well.

I bumped up against Rev. L. E. Lightsey on the train on his way to Charleston, where he was going to put Dr. Kimbrough's church on the Record's roll in full. Bro. Lightsey said that January was the best year of his life in the matter of subscriptions for the "best paper in the world," The Baptist Record. He is doing a glorious work.

Was in Jackson last week when the Mississippi Baptist Research Commission, recently appointed by the Convention, held a meeting, organized and laid plans for an intensive campaign for historical data of the Baptist work in Mississippi. The writer is Chairman, Rev. J. L. Boyd, of Magee, Secretary, Dr. P. I. Lipsey, of Clinton, Custodian. You will hear from this Commission soon and when you do be sure to answer the letters and help in this very noble work—preserving the splendid history of our great Baptist denomination in this State.

It is reported in the daily papers

that Rev. B. G. Smalley, of Carthage, has accepted a call to the Shannon Church and field. This leaves the Carthage field without a pastor.

Regret the serious illness of Brethren Geo. W. Atkinson and Hughen Mundy of Philidelphia. May their recovery be speedy.

I was in the splendid home of Bro. W. M. Shelton, deacon of Derma Baptist Church, last week. He is much interested in the welfare of the church and the cause of Christ in general.

Rev. J. M. Spikes is locating at Derma and will serve the church there. Pastor Huffstatler has not accepted work yet, but is being considered by the church at Myrtle.

CALHOUN CITY

February 1 to 3 I was with Pastor C. C. Weaver and his good church at Calhoun City in a Bible Institute. It was a delightful spiritual feast of good things for the soul. The tide ran high and the pastor, people and visitors had a glorious time together. It was good to be there.

Several of the speakers failed to get there, but those present were God's choice spirits and delivered soul-stirring messages. Those present and taking part on the program were: Brethren Harvey Gray, of Eupora; H. G. West, of Ackerman; E. L. Davis, of Pontotoc; S. V. Gullett, of all North Mississippi; Sidney Carter, of Calhoun, Prof. E. A. Ferguson, Principal Calhoun High School, Pastor Weaver and the writer. All were at their best.

Pastor Weaver is doing a splendid work in this thriving little city. During his ministry of two years a \$25,000.00 brick building has been erected, quite a number of new members have been added and three young men have volunteered to preach. This is a marvelous record. His people seem to love, trust and follow him.

My stay was in the fine home of Dr. Solon L. Dobbs and family, my dear good friend, whom I knew in years gone by at Mathiston. I enjoyed every moment of my stay there and in the city. A fine people are in this city. Bro. Tilden Pryor is Superintendent of the Sunday School, the work there.

(Continued from page 9)
demned since the beginning) but that the world through Him might be saved."

So we find a very broad contrast of Christ and Adam.

1. Adam—Sin, Death.

2. Christ—Righteousness, Life.

Adam drew down into his ruin the old creation of which he was lord and head. For Rom. 8:20-22 says: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope because the creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God. For Christ brings into unity with God, and eternal life, the new creation of which He is lord and head.

Paul says in Gal. 2:20, "I am cruci-

fied with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave His life for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain." In other words, if there had been any other way for man to obtain life, such as good works or human merit, why was it necessary that Christ should die?

Rom. 4:5; says, "But to Him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Therefore being justified by faith we have peace with God through our Lord Jesus Christ. Amen.

By VARDAMAN HEATH,
Duck Hill, Miss.

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COLLEGE COLUMN

Are we bearing the token—faithfully?

Last Saturday morning Dr. Campbell, President of the Baptist's Central College in Arkansas, was with us in chapel and the very impressive thought was brought to us that the above question suggests.

He began with the thought that every generation has to be reeducated. No matter how much learning and skill we acquire in our lifetime, the next generation will have to go through the same learning process. We may give those of it a sound mind and healthy body and the capacity to learn, but the elements of education are not hereditary.

In his college career he was a member of the track team. The time came for the much looked for relay race. The record was gathered, the boys were lined up, the signal was given and the first boys left with their tokens. They raced. It seemed that the distance grew greater between the one racing and the second man in line. Dr. Campbell, who was second man, said that it seemed that the first man would never give him the token. When he finally came within reaching distance, he seized it with zeal and enthusiasm and left at his greatest speed. He was ahead—taking strides that made him cover the ground in a hurry.

He kept up that speed until about half way and then it seemed that there was something wrong with his legs, something wrong with his head. Things seemed far away. He thought he could not possibly reach the third man—but he kept fighting the air, fighting time. He wouldn't look back to see how far he had left his opponent, because he was afraid he would stumble. Thus he kept going until he came to the last hundred yards—then his feet seemed to be going straight up and down; he didn't feel himself making any progress, water—then things went black before his eyes—but he kept going. Finally, he said he must have reached the third man because someone snatched the token from him and he fell unconscious across the lines. But he had delivered the himself in behalf of it; that might sanctify it, having cleansed it, by the washing of water in the word". (Verses 25-26).

The high level to which Paul exalts Christian family life appears in the language he employs, and the analogy he traces between the husband's relation to his wife and the duties involved in this relation. It is the loftiest conception of that relation of which the mind can conceive, or human speech can portray. The word employed by Paul, *agape*, is expressive of the highest activity of which the human soul is capable. The word *eros* denoting the flame of sexual passion finds no place in the New Testament. The word *phil* denoting the love of friendship, which infrequently occurs in sacred usage, but *agape* denotes love in its spiritual purity and depth, the love of God, and of Christ, and of souls each other in God". It is the very

our meeting, which begins the fourth Sunday in March.

We will greatly appreciate it if the brotherhood will remember us in prayer; that God will give to us a gracious revival.

Brothers Starnes and Turner come to us highly recommended as safe and sound in preaching and singing; that is the general opinion of men who have labored with them.

Last October they were in a three week's campaign in Philadelphia, Miss., which was one of the greatest revivals ever held in that town and church.

I understand that they have one open date for this year and if any of the churches are desirous of having them in Mississippi to follow our meeting, you may correspond with the singer, Mr. K. D. Turner, 2625 North 18th St., Waco, Texas. This is their headquarters.

May our Father richly bless our constituency and give to us, during the year of 1927, the most fruitful year in the history of our denomination.

Yours for victory,

W. E. FARR.

SHUBUTA

Rev. H. D. Wilson has been here little more than a year, on an indefinite call. Church and Pastor satisfied. His better half is a real pastor's wife. Received to October 1st Associational Year, by baptism 14, letter 8, restoration 1; total losses 46; present membership 217; total value of church property \$7,500.

Financial report, Associational Year, \$3,739! calendar year, pastor's salary \$1,800. To R. B. Gunter for education and benevolence \$1,096. Board of Training School \$15.50, fuel \$37.86, Janitor \$71.50, Sunday School and B. Y. P. U. literature \$207.86, repairs \$43.50, miscellaneous \$33.07, Baptist Record \$64.48, orphans in cash \$30.00 insurance \$74.40, motor for water \$448.69, lights and motor \$18.00, Bro. Slaughter \$710.00, shades for pastor's home \$11.90, class chairs \$18.10, pastor's trips to conventions \$60.00, B. Y. P. U. trips \$24.50, minutes \$10.00, church and Sunday School for State Missions, \$129.00, love fund \$150.00; on hand \$36.81; total \$3,991.17, plus amount paid visiting minister \$200.00. Total \$4,191.17.

We have received some fine material this year from the Rober Bros. One is a Sunday School superintendent and the other treasurer.

To God we give thanks.

W. H. PATTON.

SEBRON DALE

Sebron Dale, eldest son of the late A. H. Dale and his wife, Orlena, came to his death by accident in a saw mill of Oklahoma, Nov. 18, and his body was shipped home and buried in the Newhebron Cemetery in the presence of a large assembly of relatives and friends. Services were conducted by Rev. J. T. Dale, with B. E. Phillips, Jones and J. P. Williams assisting.

Brother Dale was about 52 years old, a member of Hebron Church, but had been in the West 16 years. But, his letter to loved ones at home gave assurance that he cherished his early faith to the end. He had written his mother that he would come home in a few days. He came, but, alas! not as he was expected.

May our heavenly Father give grace and comfort to his loved ones.

His former pastor and friend,
J. P. WILLIAMS.

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Mission books have these qualities. They show more plainly than any other class of books published the way God is going through our world and generation. They are alive with illustrations of how the Holy Spirit is today falling in fresh experience upon men who still welcome the gospel as Good News. The promised PRESENCE and the promised POWER are evident in missionary progress and on the frontiers of world evangelization.

There is no class of books so refreshing to the spiritual life and Christian growth and service. There is none which yields so much that is fresh and vitalizing and which give such material and inspiration for the building and illustrating of compelling sermons and religious addresses.

Missionary books do not supply second-hand outlines, but they throb with spiritual life in action, stir emotions, kindle the mind, and yield uncut jewels out of which new and effective illustrations may be shaped to suit each man's sermon setting.

Mission books impart great vision, lift great tasks, recite thrilling adventures, reveal heroic spirits, record great gospel victories.

The Foreign Mission Board of the Southern Baptist Convention endeavors to keep in the Mission Rooms a copy of every really great mission book published in the world and replenishes its library with such books as fast as they are issued from the press. The Educational Department of the Foreign Mission Board craves the privilege of serving pastors, churches, missionary societies and individuals generally, by filing their orders for any mission book published at publisher's prices. Send in your order for a good book, or, better, place a standing order for a mission book a month. Warm up your spiritual life and kindle missionary fires in the hearts of others!

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East Mississippi Department

By R. L. Breland

NOTES AND COMMENTS

The fifth Sunday I was in Neshoba County. The work is standing erect waiting better weather and the coming of Dr. E. L. Davis to the work at Philidelphia.

Had two fine congregations and splendid services at Coldwater, Neshoba, Sunday. The members are enthusiastically laying the foundation for their new house. Material is being laid on the ground.

Hope Church has no pastor, so I stopped by and preached there Saturday afternoon. Bro. Jordan of Clarke College was there last Sunday. The church will soon have a pastor.

It is reported that Rev. B. F. Odom, of Thomaston, Leake, is doing well as pastor at Edinburg, Leake; he also is pastor of several other churches in that county.

The following item appeared in the Neshoba Democrat last week: "Candidates are announcing as thick as hops, but it is to be hoped that this calamity will not interfere with the Lord's work and the chicken crop."

Was sorry to find Rev. C. N. Calahan, Clerk of Neshoba County Association, had been in very poor health for some months, but glad to know that he is on the improve.

Rev. Eugene Stephens, of Meridian, is now the pastor at Neshoba, succeeding Rev. G. O. Parker, who resigned because of the fact that Union Church has gone to full time work. Bro. W. R. Moore reports the work at Union doing well.

I bumped up against Rev. L. E. Lightsey on the train on his way to Charleston, where he was going to put Dr. Kimbrough's church on the Record's roll in full. Bro. Lightsey said that January was the best year of his life in the matter of subscriptions for the "best paper in the world," The Baptist Record. He is doing a glorious work.

Was in Jackson last week when the Mississippi Baptist Research Commission, recently appointed by the Convention, held a meeting, organized and laid plans for an intensive campaign for historical data of the Baptist work in Mississippi. The writer is Chairman, Rev. J. L. Boyd, of Magee, Secretary, Dr. P. I. Lipsey, of Clinton, Custodian. You will hear from this Commission soon and when you do be sure to answer the letters and help in this very noble work—preserving the splendid history of our great Baptist denomination in this State.

It is reported in the daily papers

that Rev. B. G. Smalley, of Carthage, has accepted a call to the Shannon Church and field. This leaves the Carthage field without a pastor.

Regret the serious illness of Brethren Geo. W. Atkinson and Hughen Mundy of Philadelphia. May their recovery be speedy.

I was in the splendid home of Bro. W. M. Shelton, deacon of Derma Baptist Church, last week. He is much interested in the welfare of the church and the cause of Christ in general.

Rev. J. M. Spikes is locating at Derma and will serve the church there. Pastor Huffstatler has not accepted work yet, but is being considered by the church at Myrtle.

CALHOUN CITY

February 1 to 3 I was with Pastor C. C. Weaver and his good church at Calhoun City in a Bible Institute. It was a delightful spiritual feast of good things for the soul. The tide ran high and the pastor, people and visitors had a glorious time together. It was good to be there.

Several of the speakers failed to get there, but those present were God's choice spirits and delivered soul-stirring messages. Those present and taking part on the program were: Brethren Harvey Gray, of Eupora; H. G. West, of Ackerman; E. L. Davis, of Pontotoc; S. V. Gullett, of all North Mississippi; Sidney Carter, of Calhoun, Prof. E. A. Ferguson, Principal Calhoun High School, Pastor Weaver and the writer. All were at their best.

Pastor Weaver is doing a splendid work in this thriving little city. During his ministry of two years a \$25,000.00 brick building has been erected, quite a number of new members have been added and three young men have volunteered to preach. This is a marvelous record. His people seem to love, trust and follow him.

My stay was in the fine home of Dr. Solon L. Dobbs and family, my dear good friend, whom I knew in years gone by at Mathiston. I enjoyed every moment of my stay there and in the city. A fine people are in this city. Bro. Tilden Pryor is Superintendent of the Sunday School, the work there.

(Continued from page 9)
demned since the beginning) but that the world through Him might be saved."

So we find a very broad contrast of Christ and Adam.

1. Adam—Sin, Death.

2. Christ—Righteousness, Life.

Adam drew down into his ruin the old creation of which he was lord and head. For Rom. 8:20-22 says: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope because the creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God. For Christ brings into unity with God, and eternal life, the new creation of which He is lord and head.

Paul says in Gal. 2:20, "I am cruci-

cified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave His life for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain." In other words, if there had been any other way for man to obtain life, such as good works or human merit, why was it necessary that Christ should die?

Rom. 4:5; says, "But to Him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Therefore being justified by faith we have peace with God through our Lord Jesus Christ. Amen.

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Duck Hill, Miss.

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Y. W. A. OFFICERS '26-'27

COLLEGE COLUMN

M. S. C. W. NOTES

Reading Courses.

Several new reading courses have been outlined. Among them are courses in (1) Soul-winning, (2) Missions, (3) Devotional, (4) Doctrinal, (5) Sunday School Teaching, (6) Miscellaneous. Each of these requires 10 hours, and for the completion of any one a seal is to be given for the B. S. U. Diploma.

Beautifying Grounds.

A local committee is at work now trying to beautify the grounds of the Workshop. The yard has been graded, some old trees cut down, shrubbery set out and a pagoda planned. The place will be improved 100 per cent when all the work is completed.

Wednesday—A Good Day.

Several nice things came our way on last Wednesday. The Y. W. A. of Kosciusko sent us a check for \$5.00 to be applied on the work. This goes to help pay for the piano, which is still in debt. Miss Jeff Johnson and Miss Stella Elliott, two of our teachers, gave us a dozen salad plates and a dozen spoons. These will come in for some good use in our S. S. Group meetings. Thanks to each of these friends of ours.

Miss Louise Foreman.

Our visitor for this week is Miss Foreman. She will be teaching a course in Soul-winning, using "Winning to Christ" as the text. Also she will hold discussion groups daily. A trip to A. & M. has been planned. We hope to carry the Baptist Quartet over at the same time. The B. S. U. Council will probably go over soon for a joint meeting, getting ready for the annual party.

Prayer Meeting Topics.

For one week recently our topic was "Consecration," the next "What It Means to Follow Jesus," and this week, during exams, we are calling on a number of outside friends to conduct the devotionals. Mr. Paul

Jacobs was with us on Monday and the two pastors have been invited. In Spite of Exams.

It is a queer thing how so many things are "called off" because of exams. We are not calling off any of our work, however. The nonday meetings are continuing, the Membership Committee met as usual, the B. S. U. Council had its regular meeting, the Y. W. A. Officer's Council will meet Friday, and the Orchestra will practice Friday night.

Monthly Report.

A man whose daughter has already graduated from college, was asked today if he would welcome the coming of a monthly report showing the S. S. Grade of his daughter. He replied that he certainly would, and if it were not what it should be, she "would hear from him." We wonder, sometimes, if the parents to whom these monthly reports are sent feel the same way. Month after month they go home to let the parents know what the girl is doing in the way of religious work. This card tells the religious organizations to which she belongs and also gives her S. S. Grade, accordingly to the 6-point record system. These cards are being mailed out this week. They are also being mailed to the 60 parents of girls who do not attend a Baptist Sunday School. February Issue Out.

The Y. W. A. issue of our monthly paper is good looking, and the other organizations are going to have to step high to get out a better issue. Virginia Miller, the President, is largely responsible for the issue—both in planning the material and securing the ads. She certainly knows how to put folks to work. The Y. W. A. is doing better work under her leadership than ever before. This is her job, and she is doing it well. Notice the picture of some of our Y. W. A. officers for this year.

Our full list is as follows:

President—Virginia Miller.

Vice-President—Ann L. White.

Secretary—Doris Smith.

Pianist—Celah Morris.

Treasurer—Virginia Travis.

Reporter—Vela McKinley.

Poster Chairman—Eula Mobberly.

Personal Service—Helen Pierce.

Councillor—Mrs. Earl Barris.

Circle Chairmen:

Olga Fortenberry.

Agnes Ray.

Helen Cole.

Ann L. White.

"BLUE MOUNTAIN COLLEGE NOTES"

Having recovered from the strenuous effects of examinations, we're settled again and have entered into the second semester work with new determination and vigor to win.

Under the leadership of the efficient B. S. U. vice-president, Floraine Porch, the noon-day prayer meeting is growing and is constantly coming to mean more and more to the girls. Even during examination week the student room was filled with girls who found time to spend a while with God. In fact, the prayer meeting has become so vital a part of Blue Mountain College life, that it is indispensable. It is there apart from the busy throng that God speaks to the soul, giving it strength, faith and courage to go forward.

College girls' problems are discussed there, the topic for one week being, "The Christian College Girl's Armor." At the end of the week when the last piece had been added, many girls had determined to equip themselves with that armor; many had been spiritually uplifted, and were seeking their places in the battle line to keep the armor polished, bright, and useful.

Rather a coincidence happened last week when we had the happy privilege of welcoming to our campus as visitors two excellent young men of almost the same name, the one Mr. William Lowrey Compere of Mississippi College, chairman of Mississippi Student's Conference; the other Mr. William Lowrey Cooper of Mobile, Alabama, who is son of Pastor W. R. Cooper of this place. Mr. Compere at the Sunday School hour stirred our hearts with new zeal and enthusiasm for the Conference. We are looking forward to it with a great deal of interest and expect to do our part to make the Conference a success. His interesting talk at prayer meeting was also practical and far-reaching in its effects. Mr. Cooper brought us some wonderful messages in song. We are always delighted to welcome such fine young men to our campus.

Especially glad were we to have representatives attend the Sunday School Conference at Memphis. Our own Dr. E. B. Hatcher and Miss Sallie Paine Morgan by their splendid reports brought to us the blessing they received there. Because of that Conference our Sunday School is going to do better work.

At the beginning of the session our total enrollment in Y. W. A. was 137. By November 1st it had increased to 199. The offerings of the

(Continued on page 15)

IN MEMORIAM

A PERPETUAL MEMORIAL TO LOUIE ERNEST ANDREWS

M. T. Andrews.

There was just one boy in the Andrews family, and after three years of all but incomparable suffering, Louie Ernest Andrews was released from his pain and went to his heavenly reward on the morning of January 6, 1927. He and Dr. R. C. Buckner had the same birthday, January 3rd, and the first money he ever gave of his own earnings was one dollar, sent on his birthday to Dr. Buckner for the Orphans Home. Dr. Buckner in his characteristic way acknowledged the boy's contribution with a beautiful personal letter.

In May, 1917, before the draft, he volunteered and enlisted in the army for the World War, and was honorably discharged in December, 1918. He was wounded only in the permanent impairment of his health, but died as much a victim to that pentecost of calamity as if he had fallen in battle. No mother's son and no girl's brother was ever more ardently loved in his life or more deeply mourned in his death.

It is the desire of his family that his memory be always sweet like the dream of an angel. Such a memory will be in keeping with his life, especially the three years of his patient suffering. During these years his mother and I spent a good deal of our time with him. We gave him our vacations, and by the generosity of our noble church much time that belonged to them. I repeat what I said to him the day he went away: He was the serenest, most uncomplaining sufferer I have ever known—and I guess I have known thousands.

He assued a philosophical and Christian attitude toward his suffering, persistently refusing to show any signs of rebellion. In one of his last letters to us he said: "Although I have been sick a long time and have suffered things that were very hard, I still retain the human love for life. I have wanted so much to get well that I might live a life of unselfish service, a thing I had not as I ought. But sickness and suffering, thank God, have never for a moment shaken my faith, nor have they embittered me against what the will of God might be. I can truthfully say I am fully and willingly submissive to God's will, even though it be against the fondest hopes I have ever had."

This letter was dated October 15, three months before he died, and when scientific advice had robbed him of every earthly hope. I think all will agree that it takes a rare soul to say it. But this was the key to his suffering. He refused to allow his sick room in the hospital to be a sad place. When we entered he smiled, and if we failed to return a smile, we had to tell why or produce an alibi. If he saw tears in his mother's eyes or mine, he would admonish us to dry them. He had caught the New Testament concep-

MORIAM

MEMORIAL TO
EST ANDREWS

Andrews.

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ent on his birthday
for the Orphans
ner in his charac-
nowledged the boy's
a beautiful per-

efore the draft, he
nlisted in the army
ar, and was honor-
n December, 1918.
only in the perma-
of his health, but
ctim to that penta-
as if he had fallen
other's son and no
s ever more ar-
his life or more
n his death.

of his family that
ays sweet like the
l. Such a memory
with his life, es-
years of his pa-
During these years
spent a good deal
im. We gave him
by the generos-
church much time
them. I repeat
the day he went
the serenest, most
ferer I have ever
ss I have known

philosophical and
toward his suf-
refusing to show
on. In one of his
s he said: "Al-
sick a long time
things that were
retain the human
have wanted" so
at I might live a
ervice, a thing I
nt. But sickness
k God, have never
en my faith, nor
red me against
od might be. I
I am fully and
e to God's will,
against the fonda-
er had."

ated October 15,
re he died, and
vice had robbed
y hope. I think
it takes a rare
this was the key
he refused to al-
the hospital to
hen we entered
failed to return
tell why or pro-
saw tears in his
ne, he would ad-
them. He had
stament concep-

tion of death, and when at last he
had to talk about his decease and
tell us what he wanted done, he
would say, "When I go away," or
"If I go away." I never heard him
say, "When I die."

I learned in my suffering with
him many wonderful things, but
none more wonderful than this: the
worth of pleasant memories. He
conscientiously guarded against
leaving us any other kind, and they
come tripping back to us now on
the breezes of every passing hour.
They will sweeten life for us out to
the last day, and will lift up the
heart when the knees are feeble and
the hands hang down.

The Andrews family have, there-
fore decided to embalm his memory
with the sweetness he imparted to
it. He wanted to live to give God
a better chance with his life, but ac-
quiesced beautifully in His denial.
We will undertake to answer his
prayer, at least in part, and give to
one of our colleges a sum of money,
the income on which will pay the
tuition on some worthy student who
needs it to stay in school, and this
will go on until Jesus comes to earth
again. Not a member of the family
is rich, but in a year or two, all of
us together can save that much
money. The memorial will bear his
name.

We do it to perpetuate a sweet
memory of one we loved, and who
prayed to live that he might honor
God in his life, but was willing to
die and glorify God in his death.

OBITUARY

Mrs. Amma Mitchell was born
December 11, 1845, and died October
13, 1926. She was the youngest
daughter of Rev. John Martin.

Her father was a Baptist minis-
ter, who rendered faithful service to
his church and the Kingdom in the
State of Tennessee and Mississippi
before the Civil War period. Short-
ly after the Civil War she was mar-
ried to Samuel F. Mitchell in the
town of Sardis, and in a few years
they settled on her husband's farm
near Pleasant Grove Baptist Church
in Grenada County. There their
eight children were born. Anxious
to give their children school advan-
tages, Mr. and Mrs. Mitchell located
in Slate Springs, where their chil-
dren grew to manhood and woman-
hood.

She and her faithful husband
were devout and loyal members of
the Baptist Church. They were
good citizens, and neighbors of the
good Samaritan kind. For a num-
ber of years they kept the village
hotel. They were known and loved
for their gracious hospitality. Their
lives were characterized by industry
and the exhibition of the Christian
graces of an unbounded hospitality,
fairness and faithfulness to their
fellowman, and loyalty to the
church.

Her body sleeps in Bethel Ceme-
tery near Slate Springs, by the side
of her husband, who preceded her
to "the land that is fairer than
day" some two years before. The
world and the church are richer that
she and her good husband lived.
Their memories will be cherished by

many friends and relatives who
loved them, and their children "rise
up to call them blessed."

A. T. CLANTON,
Pastor, Hirsh Methodist Church,
Batesville, Miss.

(Continued from page 14)

Y. W. A. for the half session are as
follows: Thanksgiving offering,
\$31.40; Sisterhood Special, \$10.00;
Lottie Moon offering, \$91.80; Christ-
mas local offering,6.50; making
a total of \$139.70.

Mrs. Ed Hardin is our College Y.
W. A. Sponsor. On Wednesday
evening, January 26, she entertained
all the officers and circle leaders of
the Y. W. A. in her home from 5:30
to 7:00 o'clock. The sixteen of us
gathered around the bright, open
fire ever welcome to college girls.
Our charming hostess led us in the
most interesting games and con-
tests that we had enjoyed in a long
time. Not the least part of the eve-
ning was the refreshments. We
were served a salad course and cof-
fee and then cake, and charlotte
russe. When we were leaving, we
grouped at the steps and sang to
our hostess and sponsor, and in our
hearts we were glad we could be Y.
W. A. girls.

We are very happy to report that
our B. Y. P. U. work has been a
great improvement over that of last
year. We attribute most of it to
the foundation laid then. Our rec-
ords also show improvement. Our
six unions are functioning beauti-
fully. We can say that we have
had "fifty-seven varieties" of pro-
grams. The spirit of our meetings
is fine and uplifting.

We have more than two hundred
girls enrolled in B. Y. P. U. As a
whole, we believe that our B. Y. P.
U. work cannot be surpassed.

GRACE SADLER,
B. S. U. Secretary.

NOTES FROM THE BAPTIST
BIBLE INSTITUTE

R. L. Holmes.

The week was marked by the
coming to the city of the meeting
of the State Secretaries, the Educa-
tion Association and a meeting of
the editors of the Southern Baptist
newspapers. In addition to these
general meetings there was a meet-
ing of the Board of Trustees of the
Baptist Bible Institute.

The timely conjunction of such
organizations brings into relief many
of the problems of the Southern
Baptist Convention. In such meet-
ings there are always surprising
contrasts. The State Secretaries
were brought face to face with the
wonderful potentialities of the sev-
eral States bringing into relief the
possibility of the State and what
was actually accomplished. The
Editors met the same problems.
They are confronted with the prob-
lem of getting the denominational
paper into the hand of its consti-
tuency. All the problems faced by
the State Secretaries and educators
are faced by the editors. The edu-
cators are concerned with shaping
the educational policies of the var-
ious institutions and the editors

COMPARATIVE STATEMENT OF HOME MISSION BOARD
RECEIPTS—MAY 1-JANUARY 1

	1925-1926			1924-1927		
	Cooperative Receipts	Designated Receipts	Total	Cooperative Receipts	Designated Receipts	Total
Ala.	7,221.53	539.13	7,760.66	9,532.67	384.86	9,917.53
Ark.	1,750.00	90.21	1,840.21	5,000.00	.....	5,000.00
D. C.	5,132.77	15.78	5,148.00	4,265.77	.....	4,265.77
Fla.	8,993.00	891.37	9,884.37	7,754.43	440.97	8,195.40
Ga.	19,492.09	847.34	20,339.43	16,866.26	3,359.56	20,225.82
Ill.	.....	61.66	61.66	1,572.04	39.11	1,611.15
Ky.	19,193.66	635.71	19,829.37	23,514.63	122.64	23,637.27
La.	4,869.61	588.75	5,458.36	6,540.13	488.31	7,028.44
Md.	2,986.06	810.00	3,796.06	2,318.00	302.69	2,620.69
Miss.	13,900.22	2,313.14	16,213.36	13,184.01	651.02	13,835.03
Mo.	10,029.67	399.42	10,429.09	8,873.09	350.66	9,223.75
N. Mex.	749.75	20.07	769.82	591.00	37.40	628.40
N. C.	23,704.34	583.40	24,287.74	21,976.34	713.42	22,689.76
Okla.	4,529.16	226.23	4,755.39	4,964.25	294.53	5,258.78
S. C.	8,977.48	307.58	9,285.06	17,496.32	216.93	17,713.25
Tenn.	14,045.53	419.31	14,464.84	16,136.94	1,069.19	17,206.13
Texas	22,302.49	245.03	22,547.52	25,625.87	1,812.51	27,438.38
Va.	28,067.70	2,018.92	30,086.62	28,155.27	1,301.86	29,457.13
	195,945.06	11,013.05	206,958.11	214,367.02	11,585.66	225,952.68

lead in the fight by giving expres-
sion to their plans. When viewed
as a whole, the combined task calls
for the most unselfish leadership,
most persistent effort and wise co-
ordination.

The man on the streets thought
that the conjunction of these great
meetings was the meeting of the
Southern Baptist Convention; even
the daily papers did not make a
clear distinction.

The chapel visitors this week were
Dr. A. J. Barton, director of the
Co-operative Program, who gave an
illuminating lecture on the task of
Southern Baptists; Dr. John Jeter
Hurt, who gave an inspirational ad-
dress on the "Highway of Holiness."
There were many distinguished vis-
itors at chapel who did not have the
opportunity to speak.

Dr. Wolfson, of Philadelphia, who
for many years has been successful
as a worker among children, was
given the Report Hour to illustrate
his method with children. During
his ministry he has spoken to 1,500-
000 children and sent 40 young men
into the ministry.

Dr. E. Y. Mullins of the Southern
Baptist Seminary spoke to the Ed-
ucation Association and the Baptist
Bible Institute Thursday night on
the subject of "Religious Educa-
tion and the World Outlook." He
set forth in a great lecture the re-
lation of religious education: (1) to
secular education; (2) to the de-
nominational program; (3) to non-
Christian education.

Dr. M. E. Dodd, formerly pastor
of the First Baptist Church of
Shreveport but who has now accept-
ed the call of the Temple Baptist
Church, Los Angeles, gave his final
address to Louisiana Baptists Fri-
day night. Dr. Dodd came to Lou-
isiana in 1912, just one hundred
years after Baptist work had be-
gun in Louisiana. In 1912 there
were 50,000 Baptists in Louisiana,
and today there are 122,000; fifteen
years ago the value of Baptist prop-
erty was \$65,475, today, counting
the great south-wide institutions,
the Baptist Bible Institute and
Southern Baptist Hospital, Baptists
own \$3,618,000 worth of property.
"The Baptist Message," he said, has

grown from a circulation of 2,500 to
over 17,000, the largest proportion-
ate circulation of any Baptist paper
in the world. The speaker made a
great plea for the Girl's College.

The Southern Baptist editors,
state secretaries, and the members
of the Educational Association were
the guests for luncheon at the Bat-
tist Bible Institute Thursday. Pres-
ident B. H. DeMent gave them a
hearty welcome in behalf of the fac-
ulty and the 220 students represent-
ing 21 states and 42 colleges and
universities.

CORINTH

The First Baptist Church of Cor-
inth, Miss., has just closed one of
the best years in its history. Dur-
ing the year there were 166 addi-
tions, and the church and its depart-
ments of work raised for all pur-
poses \$17,379.84, and personal and
designated gifts amount to \$6,900.45,
making a grand total of \$24,280.29.
The entire church in all its depart-
ments has moved forward in a fine
way. Rev. T. W. Young is the happy
pastor.

The church will engage in an evan-
gelistic meeting the first two weeks
of April. Pastor T. W. Young will
be assisted by Rev. W. M. Vines,
D.D., pastor of the First Baptist
Church, Greenwood, S. C., who will
do the preaching, and the singing
will be conducted by Mr. J. Fred
Scholfield, who is Director of Music
of the First Baptist Church of Bir-
mingham, Ala.

SHUBUTA LAYMEN'S LEAGUE

Any white church that will make
an afternoon appointment within 12
miles of Shubuta, the laymen will
visit the church and do their best to
help them. It is desired that the
laymen take the enlistment work
from the Board of Ministers.

W. H. PATTON.

Feb. 1, 1927.

Gladys: "I think he's the mean-
est man on earth."

Phyllis: "Why?"

Gladys: "I've made up my mind
to refuse him, and he won't even
propose to me."

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION
COMPARATIVE STATEMENT OF RECEIPTS BY STATES
 May 1, 1925 To December 31, 1925
 and
 May 1, 1926 To December 31, 1926

	1925 Total	1926 Designated	1926 Program	1926 Total
Alabama	20,612.04	1,514.47	20,122.72	21,637.19
Arkansas	13,489.36	18,258.30	3,000.00	21,258.30
District of Columbia	10,545.95	1,740.50	7,979.49	9,719.99
Florida	39,018.39	9,356.23	17,138.09	26,494.32
Georgia	58,237.50	16,342.52	49,549.68	65,892.20
Illinois	326.70	539.36	2,355.95	2,895.31
Kentucky	56,324.74	13,444.56	49,927.01	63,371.57
Louisiana	12,746.57	573.56	14,542.84	15,116.40
Maryland	13,076.48	3,058.50	10,315.70	13,374.20
Mississippi	40,422.75	4,500.44	29,251.95	33,752.39
Missouri	27,935.86	1,226.65	18,094.61	19,321.26
New Mexico	1,934.92	150.90	1,312.50	1,463.40
North Carolina	57,813.19	5,643.41	47,151.58	52,794.99
Oklahoma	22,475.99	6,141.32	11,199.79	17,341.11
South Carolina	80,601.89	5,315.76	38,916.81	44,232.57
Tennessee	39,994.20	3,564.93	35,959.89	39,524.82
Texas	71,095.52	13,646.27	54,796.76	68,443.03
Virginia	106,616.10	10,377.14	76,002.14	86,379.28
	673,268.15	115,394.82	487,617.51	603,012.32

In addition to the above contributions to the current work of the Board, \$20,694.70 has been received on the debt of the Board.

Alabama	56.30
Arkansas	3,000.00
Florida	1,134.37
Georgia	302.94
Illinois	768.70
Kentucky	1,007.52
Louisiana	653.83
Maryland	3,119.76
Mississippi	51.34
Missouri	178.17
North Carolina	575.79
Oklahoma	31.00
South Carolina	2,275.17
Tennessee	597.05
Texas	4,322.77
Virginia	1,475.93
Miscellaneous	1,144.06
	20,694.70

FROM ITTA BENA

The years 1925 and 1926 were hard in the Delta section of Mississippi for every thing where money has been involved. In the autumn of 1925 much cotton was wasted, and much more ruined by the excessive rains during October. Last year the price of cotton went far below the actual cost of production, which meant heavy loss to the farmers. But notwithstanding financial depression, the Baptist Church in Itta Bena went forward with the Lord's work in a commendable way. We have an enrollment of about two hundred members, but several of these are children, and quite a number of the others have moved away without carrying their church letters with them; and while their names are still on our church roll, they do not contribute to the support of the church here. Furthermore, none of our church members are wealthy. But in spite of all disadvantages for the two years under consideration, our church finances have been as follows:

Salaries, repairs, insurance, revivals, etc.	\$8,843.30
Missions, education, etc., (budget plan)	3,348.85
Paid on building debt	8,823.35
Total	\$21,015.50

Of this sum \$1,152.25 came to the church through the W. M. Society. For the year 1926 we gave thru the budget plan for missions and benevolence \$1,456.87, which was what we had subscribed. Then in addition to that, and included, of course, in the figures given above was our Christmas Love Offering of even \$500.00.

If all the Baptists of the South had given for the Christmas Love Offering as our people gave, which was a per capita of \$2.50, our mission debts would ALL be paid, and SHIP LOADS OF MISSIONARIES WOULD BE SAILING TO THE MISSION FIELDS.

I would like to tell of the other phases of the work the two years I have been here, but space forbids that now.

L. D. POSEY.

JOTTINGS FROM LOUISVILLE

This week we have had a great blessing which any student or preacher might covet. Each evening after supper Dr. Sampey has preached to us, and his sermons are about the sins of the Christian. Every preacher or layman needs the messages from the Bible that search out the secrets of the soul, and causes deep repentance and sincere

longing for a closer walk with God. Some of his messages have been Christian Love, Personal Purity, and Pressing Forward To The Higher Calling in Christ Jesus. It is an inspiration to see a man as old as Dr. Sampey still active in the service of God, a forceful teacher and successful evangelist. Still he has the vim, enthusiasm, and keenness of intellect that is a real help to us who are beginning the race of life.

It is a pleasure to have with us for a few days Bro. Otho A. Eure. He is on his way from Chicago to Mississippi, and has stopped with us for a visit of two days. He has been a Chaplain in the navy for three years, but has resigned and expects to enter school here in the fall. It was my privilege and pleasure to follow him in two pastorates in Grenada County (Hardy and Pleasant Grove) and he was a pastor much loved by his people.

Bro. Howard Spell is back in Mississippi, and we still pray for the blessings of God in his life, and that he may soon return to the Seminary. I have known Spell very personally in college and here, and always found him to be a man of fine character and lofty ambition.

RICHARD H. CAMPBELL

McCALL'S CREEK

The boys of the Senior Sunday School Class of the McCall's Creek Church entertained the girls of the same class at the home of Mrs. L. L. Jordan on Friday evening, January 28th.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



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The Present and Future Work of The Relief and Annuity Board Requires Greatly Increased Endowment

FOUR WAYS TO HELP

1. SEND A CHECK. Men and women of means can and should make voluntary gifts in excess of their regular budget subscriptions.
2. PURCHASE A LIFE ANNUITY BOND. A means by which one may give while he lives and live on what he gives. Interest rates liberal.
3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

THE RELIEF AND ANNUITY BOARD

of the Southern Baptist Convention, Dallas, Texas
 William Lunsford, Cor. Sec'y Thos. J. Watts, Associate Sec'y

The home was well prepared for the occasion and special music was rendered by Misses Caine and Dampier. After playing games the class marched into the dining room where an elaborate table had been prepared through donations by the boys of the class.

The entertainment was a result of a class contest between the girls and boys, in which the girls were winners.

B. M. SHIRLEY.

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